





THE
Pilgrim's Progress,
FROM
THIS WORLD
TO
THAT which is to come.

The Second Part.

Delivered under the SIMILITUDE of a
D R E A M.

Wherein is set forth,
The Manner of the Setting out of
Christian's Wife and Children; their
Dangerous JOURNEY, and Safe
ARRIVAL at the desired COUNTRY.

By JOHN BUNYAN.

The Fourteenth Edition, with the Addition
of RE-CUTS.

Note, *The Third Part, suggested to be*
J. Bunyan's, is an Imposture.

Licensed and Entered according to Order.

I have used Similitudes, Hof. xii. 10.

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THE *Pilgrim's Progress* from this World to that which is to Come : Deliver'd under the Similitude of a DREAM : Wherein is discover'd, The Manner of his Setting out, his dangerous Journey, and safe Arrival at the desired Country. Part I. By *John Bunyan*. The Sixteenth Edition, with Additions of new Cuts.

THE Doctrine of the *Law and Grace* Unfolded : Or, A Discourse touching the *Law and Grace*. The Nature of the One, and the Nature of the Other : Shewing what they are, as they are the two Covenants ; and likewise who they be, and what the Conditions are, that be under either of these two Covenants. Wherein, for the better Understanding of the Reader, there are several Questions answered touching the *Law and Grace*, very easy to be read, and as easy to be understood, by those that are the Sons of Wisdom, the Children of the Second Covenant. Also several Titles set over the several Truths contained in this Book, for the sooner finding of them ; which are those at the latter End. By *John Bunyan*, Author of the *Pilgrim's Progress*. The Third Edition, Corrected and Amended.

THE Holy War, made by *Shaddai* upon *Diabolus*, for the regaining of the Metropolis of the World : Or, The losing and Taking again the Town of *Mansoul*. The Second Edition from the Original ; with the Addition of Nine Cuts. By *John Bunyan*, Author of the *Pilgrim's Progress*, First and Second Parts.



THE
AUTHOR'S Way of sending forth
HIS
SECOND PART
OF THE
PILGRIM.

GO now, my Little BOOK, to every place,
Where my First Pilgrim has but shown his Face:
Call at their Door; If any say, Who's there?
Then answer thou, Christiana is here,
If they bid thee Come in, then enter thou
With all thy Boys: And then thou knowest how;
Tell who they are, also from whence they came;
Perhaps they know them by their Looks or Names:
But if they should not, ask them yet again,
If formerly they did not entertain,
One Christian a Pilgrim? If they say,
They did; and were delighted in his Way:
Then let them know, that those related were
Unto him: Yea his Wife and Children are.

Tell them that they have left their House and Home;
A're turned Pilgrims, seek a World to come:
That they have met with Hardships in the Way,
That they do meet with Troubles, Night and Day:

*That they have trod on Serpents, fought with Devils,
Have also overcome a many Evils,
Yea, tell them also of the next, who have
Of love to Pilgrimage, been stout and brave
Defenders of that Way, and how they still
Refuse this World, to do their Father's Will.*

*Go tell them also of those dainy Things,
That Pilgrimage unto the Pilgrims brings :
Let them acquainted be too, how they are
Belov'd of their King under his Care ;
What goodly Mansions he for them provides,
Tho' they meet with rough Winds and swelling Tides.
How brave a Calm they will enjoy at last,
Who to the Lord, and by his Ways hold fast.*

*Perhaps with Heart and Hand they will embrace
Thee, as they did my Firstling, and will grace
Thee, and thy Fellows, with good Cheer and Fare,
As shew will, they of Pilgrims Lovers are.*

1. O B J E C T I O N.

*But how, if they will not believe of me
That I am truly thine ? 'cause some there be
That counterfeit the Pilgrim, and his Name,
Seek by Disguise to seem the very same,
And by that Means have wrought themselves into
The Hands and Houses of I know not who.*

A N S W E R.

*'Tis true, some have of late to counterfeit
My Pilgrim, to their own, my Title set ;
Yea, others half my Name and Title too
Have stitched to their Book, to make them do ;
But yet they, by their Features do declare
Themselves not mine to be, whose e're they are.*

*If such thou meetest with, then thine only way
Before them all, is to Say out thy Say.*

*In thine own Native Language, which no Man
Now useth, nor with Ease dissemble can.
If, after all, they still of you shall doubt,
Thinking that you, like Gypsies, go about
In naughty wise, the Country to defile,
Or that you seek good People to beguile
With Things unwarrantable, then send for me;
And I will testify you Pilgrims be;
Yea, I will testify that only you
My Pilgrims are, and that alone will do.*

2. OBJECT.

*But yet, perhaps, I may enquire for him,
Of those that wish him damned Life and Limb.
What shall I do, when I at such a Door
For Pilgrims ask, and they shall rage the more?*

ANSWER.

*Fright not thyself, my Book, for such Bugbears
Are nothing else but Ground for groundless Fears.
My Pilgrim's Book has travelled Sea and Land,
Yet could I never come to understand
That it was slighted or turn'd out of Door
By any Kingdom, were they Rich or Poor.
In France and Flanders, where Men kill each other,
My Pilgrim is esteem'd a Friend, a Brother.
In Holland too, 'tis said, as I am told,
My Pilgrim is, with some, worth more than Gold.
Highlanders and Wild-Irish can agree,
My Pilgrim should familiar with them be.
'Tis in New-England under such Advance,
Receives there so much loving Countenance,
As to be trim'd, new cloath'd, and deck'd with Gems,
That it might shew its Features and its Limbs.*

Yet more; so commonly doth my Pilgrim walk,
That of him Thousands daily Sing and Talk.

If you draw near Home, it will appear,
My Pilgrim knows no Ground of Shame or Fear;
City and Country will him entertain
With, Welcome, Pilgrim, yea, they can't refrain,
From smiling, if my Pilgrim be but by,
Or shews his Head in any Company.

Brave Gallants do my Pilgrim hug and love,
Esteem it much, yea value in above
Things of a greater Bulk; yea, with Delight,
Say, my Lark's Leg is better than a Kite.
Young Ladies, and young Gentlewomen too,
Do not small Kindness to my Pilgrim shew;
Their Cabinets, their Bosoms, and their Hearts,
My Pilgrim has, cause he to them imparts
His pretty Riddles, in such wholesome Strains,
As yields them profit double to their Pains
Of Reading; yea, I think I may be bold
To say, some prize him far above their Gold.

The very Children that do walk the Street,
If they do but my holy Pilgrim meet,
Salute him will, wish him well, and say,
He is the only Stripling of the Day.

They that have never seen him, yet admire
What they have heard of him, and much desire
To have his Company, and hear him tell
Those Pilgrim stories, which he knows so well.

Yea, some that did not love him at the first
But call him Fool and Noddy, say they must,
Now they have seen and heard him, him commend
And to those whom they love they do him send.

Wherefore, my Second Part, thou needst not be
Afraid to shew thy Head; none can hurt thee
That wish but well to him that went before,
Cause thou com'st after with a second Store,

Of Things as good, as rich, as profitable,
For Young, for Old, for Stag'ring, and for Stable,

3. O B J E C T.

But some there be that say, He laughs too loud,
And some do say, His Head is in a Cloud.
Some say, His Words and Stories are so dark,
They know not how by them to find his Mark.

A N S W E R.

One may (I think) say, Both his Laughs and Cries,
May well be guess'd as by his watry Eyes.
Some Things are of that Nature, as to make
One's Fancy cheele, while his Heart doth ake;
When Jacob saw his Rachel with the Sheep,
He did at the same time both kifs and weep.

Whereas some say, A Cloud is in his Head,
That doth but shew his Wisdom's covered
With his own Mantle, and to stir the Mind,
To search well after what it fain would find.
Things that seem to be hid in Words obscure,
Do but the Godly Mind the more allure,
To study what those Sayings should contain,
That speak to us in such a cloudy Strain.

I also know a dark Similitude,
Will on the curidus Fancy more intrude,
And will stick faster in the Heart and Head,
Than things from Similies not borrowed.

Wherefore, my Book, let no Discouragement
Hinder thy Travels, Behold, thou art sent
To Friends, not Foes, to Friends that will give place
To thee, thy Pilgrims, and thy Word embrace.

Besides, what my first Pilgrim left conceal'd.
Thou, my brave Second Pilgrim hast reveal'd;

What Christian left lock'd up, and went his way,
Sweet Christiana opens with her Key.

4 O B J E C T.

But some love not the Method of your first;
Romance they count it, throw't away as Dust.
If I should meet with such, What should I say?
Must I slight them as they slight me, or nay?

A N S W E R.

My Christiana, if with such thou meet,
By all means in all Loving-wise them greet;
Render them not Reviling for Revile;
But if they frown, I prithee on them smile:
Perhaps 'tis Nature, or some ill Report:
Has made them thus Despise, or thus Retort,

Some love no Fish, some love no Cheese, and some
Love not their Friends, nor their own House or Home;
Some start at Pig, slight Chicken, love not Fowl,
More then they love a Cuckow, or an Owl,
Leave such, my Christiana, to their Choice,
And seek those, who to find thee will rejoice;
By no means strive, but in all humble wise,
Present thee to them in thy Pilgrim's Guise.

Go then, my little Book, and shew to all
That entertain, and bid thee Welcome, shall,
What thou shalt keep close, shew up from the rest,
And wist what thou shalt shew them, may be blest
To them for good, and make them chuse to be
Pilgrims by better far, then thee and me.

Go then, I say, tell all Men who thou art,
Say, I am Christiana, and my Part
Is now with my Four Sons to tell you what
It is for Men to take a Pilgrim's Lot.

Go also, tell them who and what they be,
That now do go on Pilgrimage with thee;
Say, Here's my Neighbour Mercy, she is one,
That has long time with me a Pilgrim gone:
Come, see her in her Virgin Face, and learn
'Twixt idle ones, and Pilgrims, to discern.
Yea, let young Damsels learn of her to prize
The World which is to come in any wise:
When little tripping Maidens follow God,
And leave all doting Sinners to his Rod:
'Tis like those Days wherein the young ones cry'd
Hofanna, whom the old ones did deride,

Next tell them of old Honest, who you found
With his wife Hairs treading the Pilgrim Ground;
Yea, tell them how plain hearted this Man was,
How after his good Lord he bare the Cross:
Perhaps with some grey Head this may prevail
With Christ to fall in love, and Sin bewail.

Tell them also how Master Fearing went
On Pilgrimage, and how the Time he spent
In Solitariness, with Fears and Cries,
And how at last he won the Joyful Prize,
He was a good Man, tho' much down in Spirit;
He is a good Man, and doth Life inherit.

Tell them of Master Feeble mind also,
Who, not before, but still behind would go;
Shew them also how he'd like to have been slain,
And how one Great Heart did his Life regain
This Man was true of Heart, tho' weak in Grace,
One might true Godliness read in his Face.

Then tell them of Master Ready to halt,
A Man with Crutches, but much without Fault:
Tell them how Master Feeble-mind and he
Did Love, and in Opinion much agree,
And let all know, tho' Weakness was their Chance,
Yet sometimes one would Sing, the other Dance,

Forget not Master Valiant-for-the-Truth,
That Man of Courage, tho' a very Youth;
Tell every one his Spirit was so stout,
No Man could ever make him face about;
And how Great Heart and he could not forbear,
But put down Doubting Castle, slay Despair.

Overlook not Master Despondency,
Nor Much afraid his Daughter, tho' they lie
Under such Mantles, as may make them look
(With some) as if their God had them forsook,
They softly went, but sure, and at the End
Found that the Lord of Pilgrims was their Friend.
When thou hast told the World of all these Things,
Then turn about, my Book, and touch these Strings,
Which, if but touched, will such Musick make,
They'll make a Cripple dance, a Giant quake.

Those Riddles that lie couch'd within thy Breast,
Freely propound, expound; And for the rest
Of thy Mysterious Lines, let them remain
For those whose nimble Fancies shall them gain.

Now may this Little Book a Blessing be
To those that love this Little Book and me:
And may its Buyer have no Cause to say,
His Money is but lost, or thrown away.
Yea, may this Second Pilgrim yield that
As may with each good Pilgrim's Fancy suit;
And may it some persuade that go astray,
To turn their Foot and Heart to the right Way,

Is the Hearty Prayer of

The Author

John Bunyan.



T H E
Pilgrim's Progress,

In the Similitude of a

D R E A M.

The Second Part.



Ourteous Companions, some Time since, to tell you my D R E A M that I had of *Christian* the Pilgrim, and of his dangerous Journey towards the Cœlestial Country, was pleasant to me, and profitable to you. I told you then also what I saw concerning his Wife and Children, and how unwilling they were to go with him on Pilgrimage; insomuch that he was forced to go on his Progress without them; for he durst not run the Danger of that Destruction, which he feared would come, by staying with them in the City of *Destruction*. Wherefore, as I then shewed you, he left them and departed.

Now, it hath so happened, through the Multiplicity of Business, that I have been much hindered and kept back from my wonted Travels into those Parts where he went, and so could not, till now, obtain an Opportunity to make farther Enquiry after whom he left behind, that I might give you an Account of them.

The Second Part of

them. But having had some Concerns that way of late, I went down again thitherward. Now having taken up my Lodging in a Wood about a Mile off the Place, as I slept, I dreamed again.

And as I was in my Dream, behold an aged Gentleman came by where I lay; and because he was to go some Part of the Way that I was travelling, methought I got up and went with him. So as we walked, and as Travellers usually do, I was as if we fell into a Discourse, and our Talk happen'd to be about *Christian*, and his Travels: For thus I began with the old Man.

Sir, said I, *What Town is that there below, that lieth on the Left Hand of our Way?*

Then said Mr. *Sagacity*, for that was his Name, it is the City of *Destruction*, a Populous Place, but possess'd with a very ill-condition'd and idle sort of People.

I thought that was that City, quoth I: *I went once myself through that Town; and therefore I know that this Report you give of it is true.*

Sag. Too true, I wish I could speak Truth in speaking better of them that dwell therein.

Well Sir, quoth I, *then I perceive you to be a well-meaning Man, and so one that takes Pleasure to hear and tell of that which is Good: Pray, did you never hear what happen'd to a Man some time ago in this Town, (whose name was Christian) that went on a Pilgrimage up towards the higher Regions?*

Sag. Hear of him? *Ay*; and I also heard of the Molestations, Troubles, Wars, Captivities, Cries, Groans, Frights, and Fears that he met with and had had in his Journey; besides, I must tell you, all our Country rings of him; there are but few Houses that have heard of him and his Doings, but have sought after, and got the *Records* of his Pilgrimage;

yea,

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yea, I think I may say, That this hazardous Journey has got many well-wishers to his ways: For tho' when he was here, he was Fool in ever Man's Mouth, yet now he is gone, he is highly commended of all. For, 'tis said, he lives bravely where he is: Yea, many of them that are resolved never to run his Hazards, yet have their Mouths water at his Gains.

Christians
are well
spoken of
when gone,
tho' called
Fools while
they are here.

They may, quoth I, well think, if they think any Thing that is true, that he liveth well where he is; for he now lives at, and in the Fountain of Life, and has what he has without Labour and Sorrow, for there is no Grief mix'd therewith.

Sag. Talk! The People talk strangely about him: Some say, that he now walks in Whits! that he has a Chain of Gold about his Neck, that he has a Crown of Gold, beset with Pearls upon his Head: Others say, That the shining Ones that sometimes shewed themselves to him in his Journey, are become his Companions, and that he is as familiar with them in the Place where he is, as here one Neighbour is with another. Besides, 'tis confidently affirmed concerning him, that the King of the Place where he is, has bestow'd upon him already, a very rich and pleasant Dwelling at Court, and that he every Day eateth and drinketh, and walketh and talketh with him, and receiveth the Smiles and Favours of him that is Judge of all there. Moreover it is expected of some, that his Prince, the Lord of that Country, will shortly come into these Parts, and will know the Reason, if they can give any, why his Neighbours set so little by him, and had him so much in Derision, when they perceived that he would be a Pilgrim.

Rev 3. 4.
Chap. 6. 16.

Zech. 3. 7.
Luke 14.

Judg. 14. 15.

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* Christian King will take Christian's Part. * For they say, That now he is so in the Possessions of his Prince, and that his Sovereign is so much concerned with the Indignities that were cast upon Christian, when he became a Pilgrim, that he will look upon all as if done to himself; and no marvel, for 'twas for the Love that he had to his Prince that he ventured as he did.

Luk x. 16. I dare say, quoth I, I am glad o' it, I am glad for the poor Man's sake, for that
Rev xiv. 13. now he has Rest from his Labour, and for
Ps cxxvi 5, 6. that he now reaps the Benefits of his Tears with Joy And for that he is got beyond the Gun-shot of his Enemies, and is out of the Reach of them that hate him. I also am glad, for that a Rumour of these Things is noised abroad in this Country; who can tell but that it may work some good Effect on some that are left behind? But, pray Sir while it is fresh in my Mind do you hear any Thing of his Wife and Children? Poor Hearts, I wonder in my Mind what they do!

Sag. Who! *Christiana* and her Sons! † Good Tidings of Christian's Wife and Children. † They are like to do as well as did Christian himself; for though they all play'd the Fool at first, and would by no Means be persuaded by either the Tears or Entreaties of Christian, yet Second Thoughts have wrought wonderfully with them, so they have pack'd up, and are also gone after him.

Better and better, quoth I, But, what? Wife and Children and all?

Sag. 'Tis true, I can give you an Account of the matter, for I was upon the Spot at the Instant, and was thoroughly acquainted with the whole Affair.

Then, said I, may a Man report it for a Truth?

Sag. You need not fear to affirm it, I mean, that they

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they are all gone on Pilgrimage, both the good Woman and her four Boys. And being we are, as I perceive, going some considerable Way together, I will give you an Account of the whole Matter.

This *Christiana* (for that was her Name) from the Day that she with her Children betook themselves to a Pilgrim's Life, after her Husband was gone over the River, and she could hear of him

no more, her Thoughts began to work *1 Par. p. 175.*
in her Mind. First, for that she had lost

her Husband, and for that the loving Bond of that Relation was utterly broken betwixt them. For you know said he to me, Nature can do no less but entertain the living with many a heavy Cogitation in the Remembrance of the Loss of loving Relations.

This therefore of her Husband did cost her many a Tear. But this was not all,

for *Christiana* did also begin to consider with herself, Whether her unbecoming Behaviour towards her Husband

Mark this, you that are churlish to your goodly Relations.

was not one Cause that she saw him no more; and that in such sort he was taken away from her. And upon this came into her Mind by Swarms, all her unkind, unnatural, and ungodly Carriage to her dear Friend; which also clogg'd her Conscience, and did load her with Guilt. She was moreover much broken with calling to Remembrance the restless Groans, the brinish Tears, and self-bemoaning of her Husband, and how she did harden her Heart against all his Entreaties, and loving Persuasions (of her and her Sons) to go with him; yea, there was not any thing that *Christian* either said to her, or did before her, all the while that his Burden did hang on his Back, but it returned upon her like a Flash of Lightning, and rent the Caul of her Heart in sunder; especially that bit-

1 Par. 2, 3.

ter Out-cry of his, *What shall I do to be Saved?* did ring in her Ears most dolefully.

Then said she to her Children, Sons, we are all undone. I have sinned away your Father, and he is gone; he would have had us with him, but I would not go myself; I also have hindred you of Life. With that the Boys fell into Tears, and cry'd to go after their Father. Oh! said *Christiana*, that it had been but our Lots 'to go with him, then it had fared well with us, beyond what 'tis like to do now. For tho' I formerly foolishly imagined concerning the Troubles of your Father, that they proceeded of a foolish Fancy that he had, or for that he was over-run with melancholy Humours; yet now 'twill not

James i. out of my Mind, but that they sprang
23, 24, 25. from another Cause, to wit, for that the Light of Life was given him; by the help of which, as I perceive, he has escaped the Snares of Death. Then they wept all again, and cry'd out, *Oh, wo worth the Day!*

The next Night, *Christiana* had a Dream; and behold, she saw as if a broad Parchment
Christiana's was open'd before her, in which were
Dream; recorded the Summ of her Ways, and
Luk xviii. 13, the Crimes as she thought look'd very
 black up'n her. Then she cry'd out aloud in her Sleep, *Lord have Mercy upon me, a Sinner;* and the little Children heard her.

After this, she thought she saw two
 * *Mark this,* very ill-favour'd one's standing by her
this is the Bed-side, and saying, * *What shall we do*
Quintessence with this Woman? For she cries out for
of Hell. Mercy waking and sleeping: If she be suffer'd to go on as she begins, we shall lose her
 as we have lost her Husband. Wherefore we must, by
 some Way, seek to take her off from the Thoughts
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of what shall be hereafter, else all the World cannot help but she will become a Pilgrim.

Now she awoke in a great Sweat, also a Trembling was upon her; but after a while she fell to sleeping again. * And then she thought she saw *Christian* her Husband in a Place of Bliss among many *Immortals*, with an *Harp* in his Hand, standing and playing upon it before one that sat on a Throne, with a Rainbow about his Head. She saw also, as if he bowed his Head, with his Face towards the pav'd Work that was under his Prince's Feet, saying, *I heartily thank my Lord and King for bringing me into this Place.* Then shouted a Company of them that stood round about, and harped with their Harp: But no Man living could tell what they said, but *Christian* and his Companions.

Next Morning, when she was up, had pray'd to God, and talked with her Children a while, one knock'd hard at the Door; to whom she spake out, saying, *If thou comest in God's Name, come in.* So he said, *Amen*; and open'd the Door, and saluted her with *Peace on this House.* * The which when he had done, he said, *Christiana*, knowest thou wherefore I am come? Then she blushed and trembled, also her Heart began to wax warm with desires, to know from whence he came, and what his Errand was to her. So he said unto her, My Name is *Secret*, I dwell with those that are high. It is talked of where I dwell, as if thou hadst a Desire to go thither; also there is a Report, that thou art aware of the Evil thou hast formerly done to thy Husband, in hardning of thy Heart against his Way, and in keeping of these Babes in their Ignorance. *Christiana*,

* *Help a-
gainst Discou-
ragement.*

* *Convic-
tions seconded
with fresh Ti-
dings of God's
Readiness to
Pardon.*

Christiana

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ana, the merciful One has sent me to tell thee, That he is a God, ready to forgive, and that he taketh Delight to multiply the Pardon of Offences. He also would have thee to know, That he inviteth thee to come into his Presence, to his Table, and that he will feed thee with the Fat of his House, and with the Heritage of *Jacob* thy Father.

There is *Christian* thy Husband, *that war*, with Legions more, his Companions, ever beholding that Face that doth minister Life to the Beholders: And they will all be glad when they shall hear the Sound of thy Feet step over thy Father's Threshold.

Christiana, at this, was greatly abashed in herself, and bowed her Head to the Ground. This *Visiten* proceeded, and said, *Christiana*, Here is also a Letter for thee, which I have brought from thy Husband's King; so she took and opened it, but it smelt after the manner of the best Perfume. Also

Song 1, 2. so it was written in Letters of Gold. the Contents of the Letter was this; *That the King would have her do as did Christian her Husband, for that was the way to come to his City, and to dwell in his Presence with Joy for ever.* At this the good Woman was quite over-come; so she cried out to her *Visitor*, Sir, will you carry me and my Children with you, that we may also go and worship the King.

Then said the Visitor, *Christiana!* Farther Instructions to *Christiana*. The bitter is before the sweet. Thou must through Troubles, as did he that went before thee, to enter this Coelestial City. Wherefore I advise thee to do as did *Christian* thy Husband: Go to the Wicket Gate yonder over the Plain, for that stands in the Head of the Way up which thou must go, and I wish thee all good Speed. Also I advise thee, that thou put this Letter in thy Bosom. That

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That thou read therein to thy self, and to thy Children, until they have got it by Heart: For it is one of the Songs that thou must sing while thou art in this House of thy Pilgrimage: Also this thou must deliver in at the far Gate.

Psalms cxix.

55.

Now I saw in my Dram, that this old Gentleman, as he told me this Story, did himself seem to be greatly affected therewith. He moreover proceeded, and said: So *Christiana* called her Sons together, and began thus to address herself unto them: *

My Sons, I have, as you may perceive, been of late under much Exercise in my Soul, about the Death of your Father; not for that I doubt at all of his

* *Christiana prays well for her Journey.*

Happiness; for I am satisfied now that he is well. I have been also much affected with the Thoughts of mine own Estate and yours, which I verily believe is by Nature miserable. My Carriage also to your Father in his Distress, is a great Load to my Conscience: For I hardened both my own Heart and yours against him, and refused to go with him on Pilgrimage.

The Thoughts of these Things would now kill me out-right, but for that a Dream which I had last Night, and but that for the Encouragement this Stranger has given me this Morning. Come, my my Children, let us pack up, be gone to the Gate that leads us to that Cœlestial Country, that we may see your Father, and be with him and his Companions in Peace, according to the Laws of that Land.

Then did her Children burst out into Tears, for Joy that the Heart of their Mother was so inclined: So the Visiter bid them farewell: And they began to prepare to set out for their Journey.

But

But while they were thus about to be gone, two of the Women that were *Christiana's* Neighbours, came up to her House, and knocked at her Door. To

** Christian's new Language stuns her old Neighbours.* whom she said as before. * At this the Women were stunn'd; for this kind of Language they used not to hear, or to perceive to drop from the Lips of *Chrriiana*. Yet they came in: But

behold, they found the good Woman a preparing to be gone from her House.

So they began, and said, Neighbour, pray what is your meaning by this?

Christiana answered, and said to the eldest of them, whose Name was Mrs. *Timorous*, I am preparing for a Journey. (This *Timorous* was Daughter to him that met *Christian* upon the Hill of *Difficulty*, and would have had him gone back for fear of the Lions.

Part, pag. 63, 64.

Timorous. For what Journey, I pray you?

Christ. Even to go after my old Husband; and with that she fell a weeping.

Timorous comes to visit *Christiana* with Mercy, one of her Neighbours. *Tim*. I hope not so, good Neighbour, pray, for your poor Childrens Sake, do not so unwomanly cast away your self.

Christ. Nay, my Children shall go with me, not one of them is willing to stay behind.

Tim. I wonder in my Heart, what or who, has brought you into this Mind.

Christ. Oh, Neighbour, knew you but as much as I do, I doubt not but that you would go along with me.

Tim. Prithee, what new Knowledge hast thou got, that so worketh off thy Mind from thy Friends, and that tempteth thee to go no body knows where?

Christ. Then *Christiana* reply'd, I have been sorely afflicted since my Husband's Departure from me: but

the Pilgrim's Progress. 11

but especially since he went *over the River*. But that which troubleth me most, is my churlish Carriage to him, when he was under his Distress. Besides, I am now, as he was *then*; nothing will serve me but going on Pilgrimage. I was a dreaming last Night, that I saw him. O that my Soul was with him! He dwelleth in the Presence of the King of the Country, he sits and eats with him at his Table, he is become a Companion of *Immortals*, and has a House now given him to dwell in, to which the best Palaces on Earth, if compared, seem to me but as a Dung-hill. The Prince of the Palace has also sent for me, with Promises of Entertainment, if I shall come to him; his Messenger was here even now, and brought me a Letter, which invites me to come. And with that she pluck'd out her Letter, and read it, and said to them, what now will you say to this?

Tim. Oh the Madnesse that has possessed thee and thy Husband! to run your selves up'n such Difficulties! You have heard, I am sure, what your Husband did meet with, even in a manner at the first Step that he took on his Way, as our Neighbour Obstinate can yet testify, for he went along with him; yea, and Pliable too, until they, like Wise Men, were afraid to go any farther. We also heard over and above, how he met with the Lions, Apollyon, the Shadows of Death, and many other Things. Nor is the Danger that he met with at Vanity-Fair, to be forgotten by thee. For if he, though a Man, was so hard put to it, what canst thou, being but a poor woman, do? Consider also, that these four sweet Babes are thy Children, thy Flesh, and thy Bones. Therefore, though thou shouldest be so rash as to cast away thy self; yet for the sake of the Fruit of thy Body, keep them at home.

Death.

1 Cor. V. 1, 2,
3, 4.

1 Part, pag. 9.
10, 11, 12, 13,
14.

The Reasonings of
the Flesh.

But

12 **The Second Part of**

But *Christiana* said unto her, Tempt me not, my Neighbour: I have now a Prize put into my Hand to get again, and I should be a Fool of the greatest sort, if I should have no heart to strike in with the Opportunity. And for that you tell me of all these Troubles that I am like to meet with in the Way, they are so far from being to me a Discouragement, that they shew I am in the right. *The*

A pertinent bitter must come before the sweet, and Reply to fleshly that also will make the sweet the Reasonings. sweeter. Wherefore, since you came not to my House in God's Name, as I said, I pray you be gone, and do not disquiet me farther.

Then *Timorous* also reviled her, and said to her Fellow, come Neighbour *Mercy*, let's leave her in her own Hands, since she scorns our Counsel and Company. But *Mercy* was at a stand, and

Mercy's Bowels yearn over Christiana. could not so readily comply with her Neighbour, and that for a two-fold Reason: 1st, Her Bowels yearned over *Christiana*. So she said within herself, If my Neighbour will needs be gone, I will go a little way with her, and help her. 2^{dly}, Her Bowels yearned over her own Soul, (for what *Christiana* had said, had taken some hold upon her Mind) Wherefore she said within herself again, I will yet have more Talk with this *Christiana*, and if I find Truth and Life in what she shall say, myself, with my Heart, shall also go with her. Wherefore *Mercy* began thus to reply to her Neighbour *Timorous*.

Mercy. Neighbour, I did indeed come with you to see Christiana this Morning, and since she is,

Timorous forsakes her, as you see, a taking her last Farewell of the Country, I think to walk this Sunshine Morning, a little with her, to help her on her way. But she told her not of the 2^d Reason, but kept it to herself.

Timorous;

the Pilgrim's Progress. 13

Time. Well, I see you have a mind to go a Fooling too; but take Heed in Time and be Wise; while we are out of Danger, we are out; but when we are in, we are in. So Mrs. *Timorous* returned to her House, and *Christiana* betook herself to her Journey. But when *Timorous* was got home to her House, she sends for some of her Neighbours, to wit, Mr. *Bat's-Eyes*, Mrs. *Inconsiderate*, Mrs. *Light-mind*, and Mrs. *Know-nothing*. So when they were come to her House, she falls to telling of the Story of *Christiana*, and of her intended Journey. And thus she began her Tale:

Timorous acquaints his Friends what the good Christiana intends to do.

Time. Neighbours, having but little to do this Morning, I went to give *Christiana* a Visit, and when I came at the Door, I knocked, as you know 'tis our Custom: And she answered, *If you come in God's Name, come in.* So in I went, thinking all was well: But when I came in, I found her preparing herself to depart the Town, she and also her Children. So I asked her, what was her Meaning by that? And she told me in short, That she was now of a Mind to go on Pilgrimage, as did her Husband. She told me also a Dream that she had, and how the King of the Country where her Husband was, had sent her an inviting Letter to come thither.

Then said Mrs. *Know-nothing*, And Mrs. *Know-nothing*.
what do you think she will go?

Time. Ay, go she will, whatever come on't; and methinks I know it by this; for that which was my great Argument to persuade her to stay at Home, (to wit, the Troubles she was like to meet, with in the Way) is one great argument with her, to put her forward on her Journey. For she told me in so many Words, *The Bitter goes before the Sweet.* Yea and forasmuch as it doth, it makes the Sweet the Sweeter.

The Second part of

Mrs. Bat's Eyes. Oh this blind and foolish Woman, said she, and will she not take warning by her Husband's Afflictions? For my Part, I see if he were here again, he would rest him content in a whole and never run so many Hazards for nothing.

Mrs. Inconsiderate also reply'd, saying, Away with such fantastical Fools from the Town; a good Rid-
dance; for my Part, I say, of her; should she stay where she dwells, and retain this Mind, who could live quietly by her; for she will either be dumpish or unneighbourly, to talk of such Matters as no wise Body can abide: Wherefore, for my Part, I shall never be sorry for her Departure; let her go, and let better come in her Room: 'Twas never a good World since these whimsical Fools dwelt in it.

Then *Mrs Light mind* added as followeth: Come, put this kind of Talk away. I was Yesterday at *Madam Wanton's*, where we were as merry as the Maids: For who do you think should be there but I and *Mrs. Love-the-Flesh*, and three or four more, with *Mr. Letchery*, *Mrs. Filth*, and some others: So there we had Musick and Dancing, and what else was meet to fill up the Pleasure. And I dare say, my Lady herself is an admirable well-bred Gentlewoman, and *Mr. Letchery* is as pretty a Fellow. By this Time *Christiana* was got on her Way, and *Mercy* went along with her: So as they went, her Children being there also, *Christiana* began to discourse. And *Mercy*, said *Christiana*, I take this as an unexpected Favour, that thou should'st set Foot out of Doors with me, to accompany me a little in my Way.

Mercy

the Pilgrim's Progress. 15

Mercy. Then said young Mercy, (for she was but young,) If I thought it would be to Purpose to go with you, I would never go near the Town.

Christ Well, Mercy, said Christiana, cast in thy Lot with me, I well know what will be the End of our Pilgrimage, my Husband is where he would not but be for all the Gold in the Spanish Mines. Nor shalt thou be rejected, tho' thou goest but upon my Invitation. The King who hath sent for me and my Children, is one that delighteth in Mercy. Besides if thou wilt, I will hire thee, and thou shalt go along with me as my Servant. Yet we will have all Things in common betwixt thee and me, only go along with me.

Mercy. But how shall I be ascertained that I also should be entertained? Had I this Hope from one that can tell, I would make no stick at all, but would go, being helped by him that can help, tho' the Way was never so tedious.

Christ. Well, loving Mercy, I will tell thee what thou shalt do, Go with me to the Wicket-Gate, and there I will further enquire for thee; and if there thou shalt not meet with Encouragement, I will be content that thou shalt return to thy Place; I also will pay thee for thy Kindness which thou shewest to me and my Children, in the accompanying of us in our Way as thou doest.

Mercy. Then will I go thither, and will take what shall follow, and the Lord grant that my Lot may there fall, even as the King of Heaven shall have his Heart upon me. Christian then was glad at Heart, not only that she had a Companion, but

Mercy en-
clines to go.

Christiana
would have her
Neighbour with
her. Mercy
doubts of Ac-
ceptance Chri-
stiana assures
her to the Gate,
which is Christ
and promises
there to en-
quire for her.

Christiana
glad of Mer-
cy's Company.

16 The Second Part of

also for that she had prevailed with this poor Maid to fall in love with her own Salvation. So they went on together, and Mercy began to weep. Then said Christiana, Wherefore weepeth my Sister so?

Mer. *Alas!* said she, who can but lament, that shall but rightly consider what a State and Condition my poor Relations are in, that yet remain in our sinful Town: And that which makes my Grief the more, is, because they have no Instruction, nor any to tell them what is to come.

Christ. Bowels become Pilgrims: And thou dost for thy Friends, as my good Christian did for me when he left me; he mourned for that I would not heed nor regard him, but his Lord and ours did gather up his Tears, and put them into his Bottle, and now both I and thou, and these my sweet Babes, are reaping the Fruit and Benefit of them. I hope, Mercy, that these Tears of thine will not be lost, for the Truth

hath said, That they that sow in Tears, shall reap in Joy and Singing. And he that goeth forth and weepeth, bearing precious Seed, shall doubtless come again with rejoicing, bringing his Sheaves with him.

Then said Mercy,
Let the most Blessed be my Guide,
If it be his blessed Will;
Unto his Gate, into his Fold,
Up to his Holy Hill,
And let him never suffer me
To swerve or turn aside
From his Free-Grace, and Holy Way,
Whate'er shall me betide.

And let him gather them of mine,
That I have left behind;
Lord, make them pray they may be thine,
With all their Heart and Mind.

Now

The Pilgrim's Progress. 17

Now my old Friend proceeded, and said, But when *Christiana* came to the Slough of *Despond*, she began to be at a Stand; For, said she, this is the Place in which my dear Husband had like to have been smother'd with Mud. She perceived also, That notwithstanding the Command of the King to make this Place for Pilgrims good, yet it was rather worse than formerly: So I asked if that was true? Yes, said the o'd Gentleman, too true: For many there be that pretend to be the King's Labourers, and say, They are for mending the King's Highways, that bring *Dirt* and *Dung* instead of Stones, and so mar instead of mending. Here *Christiana* therefore and her Boys did make a Stand: But said *Mercy*, * Come, let us venture, only let us be wary. Then they looked well to their Steps, and made a Shift to get staggering over.

1 Part. p. 12.
13, 14, 15.

Their own Carnal Conclusions instead of the Word of Life

* *Mercy the boldest as the Slough of Despond, Luke 1. 45.*

Yet *Christiana* had like to have been in, and that not once or twice. Now they had no sooner got over, but they thought they heard Words, that said unto them, *Blessed is she that believeth, for there shall be a Performance of what has been told her from the Lord.*

Then they went on again, and said *Mercy* to *Christiana*, had I as good Ground to hope for a loving Reception at the Wicket-Gate, as you, I think no Slough of *Despond* would discourage me.

Well, said the other, you know your Sore, and I know mine; and good Friend, we shall all have enough Evil before we come to our Journey's End.

For it cannot be imagined, That the People that design to attain such excellent Glories as we do, and they are so envied that happiness as we are; but that we shall meet with what Fears and Snares, with what Troubles and Afflictions they can possibly assault us with, that hate us.

And now Mr. Sagacity left me to dream out my Dream by myself. Wherefore, methought I saw Christiana, and Mercy, and the Boys, go all of them up to the Gate: To which, when they came, they betook themselves

to a short Debate, about how they must manage their Calling at the Gate; and what should be said unto him that did open unto them. So it was concluded, since Christiana was the Eldest, That she should knock for Entrance and that she should speak to him that did open for the rest. So Christiana began to knock, and as her poor Husband did, she knocked, and knocked again. But instead of any that answered, they all thought that they heard as if a Dog came barking upon them. A Dog and a great one too, and this made the Women and Children afraid. Nor durst they for a while to knock any more, for fear the Mastiff should fly upon them. Now therefore they were greatly tumbled up and down in their Minds, and knew not what to do:

Prayer should be made with Consideration and Fear, as well as in Faith and Hope.

1 Part, p. 31.
The Dog, the Devil, an Enemy to Prayer.

Christiana and her Companions perplexed about Prayer.

Knock they durst not, for fear of the Dog. Go back they durst not for fear the Keeper of that Gate should espy them as they so went, and be offended with them: At last they thought of knocking again, and knocking more vehemently than they did at first. Then said the Keeper of the Gate, Who is there? So the Dog left off to bark, and he opened unto them.

Then Christiana made low Obedience, and said, Let not our Lord be offended with his Hand-maidens, for that we have knocked at his Princely Gate. Then said the Keeper, Whence come ye? And what is it that you would have?

Christiana answered, We are come from whence Christian did come, and upon the same Errand as he;
to

to wit, to be if it shall please you, graciously admitted by his Gate, into the Way that leads into the Celestial City. And I answer, my Lord, in the next Place, that I am *Christiana*, once the Wife of *Christian*, that now is gotten above.

With that the Keeper of the Gate did marvel, saying, *What is she now become a Pilgrim, that but a while ago abhorred that Life?* Then she bowed her Head, and said, Yea, and so are these my sweet Babes also.

Then he took her by the Hand, and let her in, and said also, *Suffer the little Children to come unto me,* and with that he shut up the Gate.

This done, he call'd to a Trumpeter that was above over the Gate, to entertain *Christiana* with shouting and Sound of Trumpet for Joy. So he obeyed and sounded, and filled the Air with his melodious Notes. *How Christiana is entertained at the Gate.*

Now all this While, poor *Mercy* did stand without, trembling and crying, for fear that she was rejected. But when *Christiana* had gotten Admittance for herself and her Boys, then she began to make Intercession for *Mercy*.

Christ. And she said, My Lord, I have a Companion of mine that stands yet without, that is come hither upon the same Account as myself: One that is much dejected in her Mind, for that she comes as she thinks, without sending for; whereas I was sent to by my Husband's King to come. *Christiana's Prayer for her Friend Mercy.*

Now *Mercy* began to be very impatient, and each Minute was as long to her as an Hour: wherefore she prevented *Christiana* from a fuller Interceding for her, by knocking at the Gate herself. And she knocked then so loud, that she made *Christiana* to start. Then said the Keeper of the Gate. Who is there? And *Christiana* said, It is my Friend. *The Delays make the hungry Soul the Ferventer.*

The Second Part of

So he opened the Gate and looked out, but *Mercy* was fallen down without in a Swoon, for she fainted, and was afraid that no Gate would be opened to her.

Then he took her by the Hand, and said, *Damsel*, I bid thee arise.

O, Sir, said she, I am faint, there is scarce Life left in me. But he answer'd, that once said, *When my Soul fainted within me, I remembered the Lord*
Jonah 2 7. and my Prayer came unto thee, into thy Holy Temple. Fear not, but stand upon thy Feet, and tell me wherefore thou art come.

Mer. I am come for that unto which
The Cause of I was never invited as my Friend *Christi-*
her Fainting. *ana* was *Hers* was from the King,
 and mine was but from her. Wherefore I presume.

Did she desire thee to come with her to this Place?

Mer Yes, and as my Lord sees, I am come And if there is any Grace and Forgiveness of Sins to *snare*, I beseech that thy poor Hand Maid may be partaker thereof.

Then he took her again by the Hand, and led her gently in, and said: I pray for all them that believe on me, by what Means soever they come unto me. Then said he to those that stood by, fetch something and give it *Mercy* to smell on, thereby to stay her Fainting. so they fetched her a Bundle of *Myrrh*, a while after she was revived.

And now was *Christiana* and her Boys, and *Mercy*, received of the Lord at the Head of the Way, and spoke kindly unto him. Then said they yet farther unto him. we are sorry for our Sins, and beg of our Lord his Pardon and farther Information what we must do.

the Pilgrim's Progress.

21

I grant Pardon, said he, by Word and Deed, by Word in the promise of Forgiveness; by Deed, in the Way I obtained it. Take *Song 1, 2.* the first from my Lips with a Kiss, *John 20 20.* and the other as it shall be revealed.

Now I saw in my Dream, that he spake many good Words unto them, whereby they were greatly gladdened. He also had them up to the Top of the Gate, and shew'd them by what *Deed* they were saved; and told them withal *Christ Crucified seen afar off.* That that Sight they would have again as they went along in the Way, to their Comfort.

So he left them a while in a Summer Parlour below, where they entred into Talk by themselves; and thus *Christiana* began *Talk between O Lord! how glad am I, that we are got the Christians in hither.*

Mer. So you well may; but I, of all, have Cause to leap for Joy.

Christ. I thought one Time, as I stood at the Gate, (because I had knock'd and none did answer) that all our Labour had been lost, especially when that ugly Cur made such a heavy Barking at us.

Mercy. But my worst Fear was, after I saw that you was taken into his Favour, and that I was left behind: Now, thought I, 'tis fulfilled which is written; *Two Women shall be grinding together; the one shall be taken, and the other left.* *I Mat. 24. 41.* I had much ado to forbear crying out, Undone!

And afraid I was to knock any more; but when I looked up to what was written over the Gate, I took Courage. I also thought that I must either knock again, or die: So I *1 Pet. 2. 23.* knock'd, but I cannot tell how; for my Spirit now struggled between Life and Death.

The Second Part of

Christiana
thinks her
Companion
prays better
than she.

Mat. 11. 12.

Christ. Can you not tell how you knock'd? I am sure your Knocks were so earnest, that the very Sound made me start; I thought I never heard such knocking in all my Life, I thought you would come in by a violent Hand, or take the Kingdom by Storm.

Mercy. Alas, to be in my Case, who that so was, could but a done so? You saw that the Door was shut upon me, and that there was a most cruel Dog thereabout. Who, I say, that was so faint-hearted as I, would not have knocked with all their Might? But pray, what said my Lord unto my Rudeness? Was he not angry with me?

Christ. When he heard your lumbring Noise, he gave a wonderful innocent Smile, I believe what you did pleased him well, for he shew'd no Sign to the contrary. But I marvel in my Heart, why he keeps such a Dog; had I known that before I should not have had Heart enough to a ventur'd myself in this

Manner. But now we are in, we are in, and I am glad with all my Heart.

Mercy. I will ask, if you please, next Time he comes down, why he keeps such a filthy Curr in his Yard; I hope he will not take it amiss.

Do so, said the Children, and persuade him to hang him, for we are afraid he will bite us when we go hence. The Children are afraid of the Dog.

So at last we came down to them again, and Mercy fell to the Ground on her Face before him, and worshipped, and said, Let my Lord accept the Sacrifice of Praise which I now offer unto him with the Calves of my Lips.

Jer. 12. 1, 2. So he said unto her, Peace be to thee, stand up. But she continued upon her Face, and said, Righteous art thou, O Lord, when I plead with thee, yet let me talk with Thee of thy Judgments: Wherefore

Mercy expostulates about the Dog.

the Pilgrim's Progress. 23

fore dost thou keep so cruel a Dog in thy Yard, at the Sight of which, such Women and Children as we, are ready to fly from the Gate for fear?

He answered, and said, That Dog has another Owner; he also is kept close in another Man's Ground, only my Pilgrims hear his Barking: He belongs to the Castle which you see there at a Distance, but can come up to the Walls of this Place. He has frightened many an honest Pilgrim from worse to better, by the great Voice of his Roaring. Indeed, he that owneth him, doth not keep him out of any Good Will to me or mine, but with intent to keep the Pilgrims from coming to me, and that they may be afraid to come and knock at this Gate for Entrance. Sometimes also he has broken out, and has worried some that I loved; but I take all at present patiently. I also give my Pilgrims timely Help, so that they are not deliver'd up to his Power, to do them what his Deggish Nature would prompt him to. But what! my purchased One, I tro, hadst thou known never so much before-hand, thou wouldst not have been afraid of a Dog.

Devil.

1 Part, p. 35.

A Check to the Carnal Fear of the Pilgrims.

The Beggars that go from Door to Door, will, rather than they will lose a supposed Alms, run the Hazard of the bawling, barking, and biting too of a Dog: And shall a Dog in another Man's Yard, a Dog, whose Barking I turn to the Profit of Pilgrims, keep any from coming to me? I deliver them from the Lions, and my Darling from the Power of the Dog?

Mer. Then said Mercy, I confess my Ignorance: I speak what I understand not: I acknowledge that thou dost all Things well.

Christians when wise enough, acquiesce in the Wisdom of their Lord,

Christiana, Then Christiana began to talk of their Journey, and to enquire after the Way. So he fed them, and

1 Part, p. 36.

washed

The Second Part of

washed their Feet, and set them in the Way of his Steps according as he had dealt with her Husband before. So I saw in my Dream that they went on their Way, and the Weather was comfortable to them.

Then *Christiana* began to sing, saying;

Bless'd be the Day that I began,

A Pilg'im for to be;

And bless'd also be that Man,

That thereunto moved me.

'Tis true, 'twas long e're I began

Mat. 20-6.

To seek to live for ever:

But now I run fast as I can;

'Tis better late than never.

'Tis Tears to Joy, our Fears to Faith,

Are turned as we see;

That our Beginning (as one saith)

Shews what our End will be.

Now there was on the other Side of the Wall, that fenced in the Way, up which *Christiana* and her Companions were to go, a Garden, and that belong'd to

The Devil's him whose was that *Barking-Dog*, of whom Mention was made before. And *Garden.* some of the Fruit-Trees that grew in

the Garden, shot their Branches over the Wall; and being mellow, they that found them did gather 'em up and eat of them to their Hurt. So

The Children *Christiana's* Boys, as Boys are apt to do, being pleas'd with the Trees, and with *eat of the* the Fruit that did hang thereon, did *Enemy's Fruit.* pluck them, and began to eat. Their

Mother did also chide them for so doing; but still the Boys went on.

Well, said she, my Sons, you transgress, for that Fruit is none of ours; but she did not know that they did belong to the Enemy: I'll warrant you if she had, she would have been ready to die for fear. But that passed, and they went on their Way. Now, by that

that they were gone about two Bows shot from the Place that led them into the Way, they espied two very ill-favour'd Ones coming down apace to meet them. With that *Christiana*, and *Mercy* her Friend, covered themselves with their Veils, and kept also on their Journey: The Children also went on before; so that at last they met together. Then they that came down to meet them, came just up to the Women, as if they would embrace them; but *Christiana* said, Stand back, or go peaceably as you should. Yet these two, as Men that are deaf, regarded not *Christiana's* Words, but began to lay Hands upon them; at that *Christiana* waxed very wroth, and spurned at them with her Feet. *Mercy* also, as well as she could, did what she could to shift them. *Christiana* again said to them, Stand back, and be gone, for we have no Money to lose, being Pilgrims, as you see, and such too as live upon the Charity of our Friends.

I l. Fa. Then said one of the two Men, we make no Assault upon your Money, but are come out to tell you, That if you will but grant one small Request which we shall ask, we will make Women of you for ever.

Christ. Now *Christiana* imagining what they should mean, made answer again. We will neither hear, nor regard, nor yield to what you shall ask. We are in haste, and cannot stay, our Business is of Life and Death: So again, she and her Companions made a fresh Essay to go past them: But they letted them in their Way.

Il. Fa. And they said, We intend no Hurt to your Lives, 'tis another thing we would have.

Chr. Ay, quoth *Christiana*, you would have us Body and Soul, for I know 'tis for that you are come; but we will die

rather

rather upon the Spot, than to suffer ourselves to be brought into such Snares as shall hazard our Well-being hereafter. And with that they both shrieked out, and cry'd, Murder, Murder: And so put them-

Deut. 22. 23, selves under those Laws that are provi-
26, 27. ded for the Protection of Women. But the Men still made their Approach upon them, with Design to prevail against them. They therefore cry'd out again.

Now, they being, as I said, not far from the Gate, in at which they came, their Voice was heard from where they was, thither: Wherefore some of the House came out, and knowing that it was *Christiana's* Tongue, they made haste to her Relief. But by that they were got within Sight of them, the Women were in a very great Scuffle, the Children also stood crying by.

The Reliever Then did he that came in for their Re-
comes. lief, call out to the Ruffians, saying, What is that Thing you do? Would you make my Lord's People to trans-

gress? He also attempted to take them, but they did make their Escape over the Wall into the Garden of the Man to whom the great Dog belonged; so the Dog became their Protector. This *Reliever* then came up to the Women, and asked them how they did. So they answered, We thank thy

Prince, pretty well, only we have been somewhat affrighted; we thank thee also, that thou camest in to our Help, for otherwise we had been overcome.

Reli. So after a few more Words, this *Reliever* said as followeth: *I marvelled much when*
The Reliever *you was entertain'd at the Gate above, be-*
talks to the *ing ye know that ye were but weak Women,*
Women. *that you petitioned not the Lord for a Con-*
ductor: Then might you have avoided these

Troubles and Dangers; he would have granted you one.

Chr.

Christ. Alas, said *Christiana*, We were so taken with our present Blessing, that *Mark this.* Dangers to come were forgotten by us; beside, who could have thought, that so near the King's Palace, there should have lurked such naughty Ones? Indeed, it had been well for us, had we asked our Lord for one; but since our Lord knew 'twould be for our Profit, I wonder he sent not one along with us.

Relie. It is not always necessary to grant Things not asked for, lest by so doing, they become of little Esteem; but when the want of a Thing is felt, it then comes under, in the want of asking for. Eyes of him that feels it, that Estimate, that properly is its due, and so consequently will be hereafter used. Had my Lord granted you a Conductor, you would not neither so have bewailed that Oversight of yours, in not asking for one, as now you have occasion to do. So all Things work for Good, and tend to make you more wary.

Christ. Shall we go back again to my Lord, and confess our Folly, and ask one?

Relie. Your Confession of your Folly I will present him with: To go back again you need not; for in all Places where you shall come, you will find no want at all; for every of my Lord's Lodgings, which he has prepared for the Reception of his Pilgrims, there is sufficient to furnish them against all Attempts whatsoever. But, as I said, he will be enquired of by them to do it for them. And 'tis a poor Thing that is not worth asking for. When he had thus said, he went back to his Place, and the Pilgrims went on their Way.

Mer. Then said *Mercy*, What a sudden Blank is here? I made account we had been past all Danger, and that we shall never sorrow more. *The Mistake of Mercy.*

Christ. Thy Innocency, my Sister, said *Christiana's* *Christiana* to *Mercy*, may excuse thee *Guilt.* much; but as for me, my Fault is so

much

The Second Part of

much the greater, for that I saw this Danger before I came out of the Doors, and yet did not provide for it where Provision might have been had. I am much to be blamed.

Mer. Then said Mercy, *How knew you this before you came from Home? Pray open to me this Riddle.*

Christ. Why I will tell you: Before I set Foot out of Doors, one Night, as I lay in my Bed, I had a Dream about this: For methought I saw two Men, as like these as ever the World they could look, stand at my Beds Feet, plotting how they might prevent my Salvation. I will tell you their very Christians's Words: They said, ('twas when I was in my Troubles) *What shall we do with this Woman? For she cries out Waking and Sleeping for Forgiveness; if she be suffer'd to go on as she begins, we shall lose her, as we have lost her Husband.* This you know might have made me take Heed, and have provided when Provision might have been had.

Mer. Well, said Mercy, *As by this Neglect we have an Occasion ministred unto us; behold our In-*
Mercy makes *perfections: So our Lord has taken Occa-*
good Use of *sion thereby to make manifest the Riches of*
their Neglect *his Grace; for he, as we see, has follow'd*
of Duty... *us with unasked Kindness, and has deliver'd*
ed us from their Hands that were stronger
than we, of his meer good Pleasure.

Thus now, when they had talked away a little more Time, they drew near to an House which stood in the Way, which House was built for the Relief of Pilgrims, as you will find more fully related in the First Part of the Records of the *Pilgrim's Progress*: So they drew on towards the House (the House of the Interpreter;) and

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and when they came to the Door, they heard a great talk in the House, then they gave ear, and heard as they thought *Christiana* mentioned by Name. For you must know, that there went along even before her, a talk of her and her Children going on Pilgrimage. And this was the more pleasing to 'em, because they had heard that she was *Christiana's* Wife. That Woman who was some Time ago so unwilling to hear of going on Pilgrimage. Thus therefore they stood still, and heard the good People within commending her, who they little thought stood at the Door. At last, *Christiana* knock'd as she had done at the Gate before. Now when she had knocked, there came to the Door a young Damsel, named *Innocent*, and opened the Door, and looked, and behold, two Women were there.

Talk in the Interpreter's House about Christiana's going on Pilgrimage.

She knocks at the Door.

Damsel. Then said the Damsels to them, with whom would you speak in this Place?

Christ. *Christiana* answered, We understand that this is a privileged Place for those that are become Pilgrims, and we now at this Door are such: Wherefore we pray that we may be partakers of that for which we at this Time are come; for the Day, as thou seest, is very far spent, and we are loth to Night to go any further.

The Door is open'd to 'em by Innocent.

Damsel. Pray what may I call your Name, that I may tell it to my Lord within?

Chr. My Name is *Christiana*, I was the Wife of that Pilgrim that some Years ago did travel this Way, and these be his four Children. This Maiden is also my Companion, and is going on Pilgrimage too.

Innocent. Then ran *Innocent* in (for that was her Name) and said to those within, can you think who is at the Door? There's *Christiana* and her Children, and

The Second Part of

and her Companion, all waiting for Entertainment here. Then they leaped for Joy, and went and told their Master. So he came to the Door, and looking upon her, he said; *Art thou that Christiana, whom Christian the good Man left behind him, when he betook himself to a Pilgrim's Life.*

*Joy in the
house of the
Interpreter,
that Christi-
ana is turned
Pilgrim.*

Christ. I am that Woman that was so hard-hearted as to slight my Husband's Troubles, and that left him to go on his Journey alone, and these are his four Children; but now I also am come, for I am convinced that no Way is right but this.

Interp. Then is fulfilled that which is written of the Man that said to his Son, Go work to Day in my Vineyard; and he said to his Father, I will not; but afterwards repented and went.

Christ. Then said *Christiana*, so be it, *Amen.* God made it a true Saying upon me, and grant that I may be found at the last of him in Peace, without Spot, and Blameless.

Interp. But why standest thou at the Door? Come in thou Daughter of Abraham, we were talking of thee but now, for Tidings have come to us before how thou art become a Pilgrim. Come Children, come in; come, Maiden, come; so he had them all into the House.

So when they were within, they were bidden to sit down and rest them, the which, when they had done, those that attended upon the Pilgrims in the House, came into the Room to see them. And one smiled, and another smiled, and another smiled, and they all smiled for Joy that *Christiana* was become a Pilgrim: They also looked upon the Boys; they stroaked them over their Faces with their Hand, in Token of their

*O'd Saints
glad to see the
Young ones
walk in God's
Ways.*

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their kind Reception of them: They also carried it lovingly to *Mercy*, and bid them all welcome into their Master's House.

After a while, because Supper was not ready, the
** Interpreter* took them into his *Significant Rooms* and shewed them what *Christian*, ** The Significant Rooms:*
Christiana's Husband, had seen some time before. Here therefore they saw
 the Man in the Cage, the Man and his Dream, the Man that cut his way through his Enemies, and the Picture of the biggest of all, together with the rest of those things that were then so profitable to *Christian*.

This done, and after those things had been somewhat digested by *Christiana* and her Company, the *Interpreter* takes them apart again, and has them first into a Room, where was a Man that could look no way but downwards, with a Muck-rake in his Hand: There stood also one over his Head, with a Cœlestial Crown in his Hand, and proffered him that Crown. The Man wish for his Muck rake; but the Man did neither the Muck-look up, nor regard, but raked to himself rake expound the Straws, the small Sticks, and Dust of ed. the Floor:

Then said *Christiana*, I persuade my self that I know somewhat the Meaning of this: For this is the Figure of a Man in this World: Is it not good, Sir?

** Inter.* Thou hast said right, said he, and his Muck-rake doth shew his Carnal Mind. And whereas thou see'st him rather give heed to rake up Straws and Sticks, and the Dust of the Floor, than to what he says that calls to him from above, with the Cœlestial Crown in his Hand; it is to shew That Heaven is but as a Fable to some, and that Things here are counted the only Things substantial. Now, whereas, it was also shewed thee, that

that the Man could look no Way but down wards: It is to let thee know, That earthly Things, when they are with Power upon Mens Minds, quite carry their Hearts away from God.

only y 207 208 Christ. Then said Christiana, Oh! deliver me from this Muck-rake.

Christiana's
Prayer against
the Muck-
rake.

Prov. 30. 8.

Interp That Prayer, said the Interpreter, has lain by till 'tis almost rusty; Give me not Riches, is scarce the Prayer of one of Ten Thousand. Straws and Sticks, and Dust, with most, are the great Things now looked after.

With that Mercy and Christiana wept, and said, It is, alas! too true.

When the Interpreter had shew'd them this, he had them into the very best Room in the House; (a very brave Room it was) so he bid them look round about, and see if they could find any thing profitable there.

Then they looked round and round: Of the Spider. For there was nothing to be seen but a very great Spider on the Wall; and that they over-look'd.

Mercy. Then said Mercy, Sir, I see nothing: But Christiana held her Peace.

Interp But said the Interpreter, look again; she therefore look'd again, and said, Here is not any Thing but an ugly Spider, who hangs by her Hands upon the Wall. Then, said he, Is there but one Spider in all this spacious Room? Then the Water stood in Christiana's Eyes, for she was a Woman quick of Apprehension: And she said, Yes, Lord, there is

more here than one. Yea, and Spiders, whose Venom is far more destructive than that which is in her, *Talk about the Spider.*

The Interpreter then look'd pleasantly on her, and said, Thou hast said the Truth. This made Mercy blush, and the

Boys

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Boys to cover their Faces; for they all began now to understand the Riddle.

Then said the *Interpreter* again, *The Spider taketh hold with her Hands, as you see, and is in King's Palaces.* And wherefore is this recorded, but to shew you, That how full of the Venom of Sin soever you be, yet you may by the Hand of Faith, lay hold of and dwell in the best Room that belongs to the King's House above.

The Interpretation.

Christ. I thought, said *Christiana*, of something of this; but I could not imagine it all. I thought, that we were like *Spiders*, and that we look'd like ugly Creatures, in what fine Room soever we were: But that by this *Spider*, this venomous and ill-favour'd Creature, we were to learn *how to act Faith*; that came not into my Thoughts, That she worketh with Hands, and as I see, dwells in the best Room in the House. God has made nothing in vain.

Then they seemed all to be glad; but the Water stood in their Eyes: Yet they looked one upon another, and also bowed before the *Interpreter*.

He had them then into another Room, where was a *Hen and Chickens*, and bid them observe a While. So one of the *Chickens* went to the Trough to drink, and every time she drank, she lifted up her Head, and her Eyes towards Heaven. See, said he, what this little Chick doth, and learn of her to acknowledge whence your Mercies come, by receiving them with looking up. Yet again, said he, observe and look; so they gave heed, and perceived that the *Hen* did walk in a fourfold Method towards her *Chickens*. 1. She had a *common Call*, and that she hath all the Day long. 2. She had a *special Call*, and that she had but sometimes. 3. She had a *brooding Note*. And, 4. She had an *Out-cry*.

Of the Hen and Chickens.

Mat. 23. 27.

Now,

The Second Part of

Now, said he, compare this Hen to your King and these Chickens to his obedient ones. For answerable to her, himself has his Methods, which he walketh in towards his People; by his common Call, *he gives nothing*; by his special Call, he always *has something to give*; he has also a brooding Voice, *for them that are under his Wing*. And he has an Out-cry, to give the Alarm when he seeth the Enemy come. I chose my Darlings to lead you into the Room where such things are, because you are Women, and they are for you.

Christ. And Sir, said *Christiana*, pray let us see some more: So he had them into the Slaughter-House, where was a Butcher killing of Sheep: *Of the Butcher and the Sheep.* And behold the Sheep was quiet, and took her Death patiently. Then said the Interpreter, You must learn of this Sheep to suffer, and to put up Wrongs without Murmurs and Complaints. Behold how quietly she takes her Death, and without objecting, she suffereth her Skin to be pulled over her Ears. Your King doth call you his Sheep.

After this, he led them into his Garden, where was great Variety of Flowers: And he said, Do you see all these? So *Christiana* said, Yes. *Of the Garden.* Then said he again, Behold the flowers are divers in *Stature*, in *Quality*, and *Colour*, and *Smell*, and *Virtue*, and some are better than some. Also where the Gardiner has set them, there they stand, and quarrel not one with another.

Again, he had them into his Field, which he had sowed with Wheat and Corn: But when they beheld the Tops of all was cut off, only the *Of the Field.* Straw remained, he said again, This Ground was dugged, and ploughed, and sowed, but what shall we do with the Crop? Then said *Christiana*,

Christiana, burn some and make Muck of the rest. Then said the *Interpreter* again, Fruit you see is that thing you look for, and for want of that you condemn it to the Fire, and to be trodden under Foot of Men : Beware that in this you condemn not yourselves.

Then as they were coming in from abroad, they espied a little *Robbin* with a great *Spider* in his Mouth : So the *Interpreter* said, look here : So they looked, and *Mercy* wonder'd ; but *Christiana* said, What a Disparagement is it to such a little pretty Bird as the *Robbin-Red-Breast* is, he being also a Bird above many that loveth to maintain a kind of Sociableness with Men ; I had thought they had lived upon Crumbs of Bread, or upon other such harmless Matter ; I like him worse than I did.

The *Interpreter* then reply'd, This *Robbin* is an Emblem, very apt to set forth some Professors by ; for to Sight they are, as this *Robbin*, pretty of Note, Colour and Carriage : They seem also to have a very great Love for Professors that are sincere ; and above all other to desire to sociate with 'em, and to be in their Company, as if they could live upon the good Man's Crumbs. They pretend also that therefore it is, that they frequent the House of the Godly, and the Appointments of the Lord : But when they are by themselves, as the *Robbin*, they can catch and gobble up *Spiders*, they can change their Diet, drink and swallow down Sin like Water.

So when they were come again into the House, because Supper as yet was not ready, *Christiana* again desired that the *Interpreter* would either shew or tell some other things that are profitable,

Pray, and
you will get
at that what
yet lies un-
revealed.

Then

Then the Interpreter began and said : The fatter the Sow is, the more she desires the Mire ; the fatter the Ox is, the more gamesomely he goes to the Slaughter ; and the more healthy the lusty Man is, the more prone he is unto Evil.

There is a Desire in Women to go neat and fine, and it is a comely Thing to be adorned with that, that in God's Sight is of great Price.

'Tis easier watching a Night or two then to sit up a whole Year together : So 'tis easier for one to begin to profess well, then to hold out as he should to the End.

Every Ship-Master, when in a Storm, will willingly cast that over Board that is of the smallest Value in the Vessel ; but who will throw the Best out first : None but he that feareth not God.

One Leak will sink a Ship, and one Sin will destroy a Sinner.

He that forgets his Friend, is ungrateful unto him ; but he that forgets his Saviour, is unmerciful to himself.

He that lives in Sin, and looks for Happiness hereafter, is like him that soweth Cockle, and thinks to fill his Barn with Wheat or Barley.

If a Man would live well, let him fetch his last Day to him, and make it always his Company keeper.

Whispering and change of Thoughts, proves that Sin is in the World.

If the World, which God sets light by, is counted a Thing of that worth with Men, what is Heaven that God commendeth ?

If the Life that is attended with so many Troubles, is so loth to be let go by us, what is the Life above ?

Every Body will cry up the Goodness of Men, but who is there that is, as he should be, affected with the Goodness of God ?

We seldom sit down to Meat, but we eat, and leave. So there is in Jesus Christ, more Merit and Righteousness, than the whole World has need of, When

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When the *Interpreter* had done, he takes them out into his Garden again, and had them to a Tree, whose Inside was all rotten and gone, and yet it grew and had Leaves. Then said *Mercy*, What means this? This Tree, said he, whose Outside is fair, and whose Inside is rotten, is it to which many may be compared that are in the Garden of God:

*Of the Tree
that is rotten
at Heart.*

Who with their Mouths speak high in behalf of God, but indeed will do nothing for him; whose Leaves are fair, but their Heart good for nothing but to be *Tinder* for the Devil's *Tinder Box*.

Now Supper was ready, the Table spread, and all Things set on Board: so they sat down and did eat, when one had given Thanks. And the *Interpreter* did usually entertain those that lodged with him with Musick at Meals; so the Minstrils play'd. There was also one that did sing, and a very fine Voice he had. His Song was this.

*They are at
Supper.*

*The Lord is only my Support,
And he that doth me Feed;
How can I then want any thing
Whereof I stand in Need?*

When the Song and Musick was ended, the *Interpreter* asked *Christiana* What it was that at first did move her thus to betake herself to a Pilgrim's Life? *Christiana* answered, First, The Loss of my Husband came into my Mind, at which I was heartily griev'd: But all that was but Natural Affection. Then, after that came the Troubles and Pilgrimage of my Husband into my Mind, and also how like a Churl I had carried it to him as to that. So Guilt took hold of my Mind, and would have drawn me into the Pond; but that Opportunity, I had a Dream of the Well-being of my

*Talk at Sup-
per. A Repre-
sentation of Chri-
stiana's Expe-
rience.*

The Second part of

Husband, and a Letter sent me by the King of that Country where my Husband dwells, to come to him. The Dream and the Letter together, so wrought upon my Mind, that they forced me to this way.

Interp. But met you with no Opposition before you set out of Doors?

Christ. Yes, a Neighbour of mine, one Mrs. Timorous, (she was Kin to him that would have perswaded my Husband to go back, for fear of the Lions) She also so befooled me, for, as she called it, my intended desperate Adventure; she also urged what she could to dishearten me from it, the Hardship and Troubles that my Husband met with in the Way; but all this I get over pretty well. But a Dream that I had of Two ill-look'd Ones, that I thought did plot how to make me miscarry in my Journey, that hath troubled me: Yea, it still runs in my Mind, and makes me afraid of every one that I meet, lest they should meet me to do me a Mischief, and to turn me out of my Way. Yea, I may tell my Lord, though I would not every Body know it, that between this and the Gate by which we got into the Way, we were both sorely assaulted, that we were made to cry out Murder; and the Two that made this Assault upon us, were like the Two that I saw in my Dream.

Then said the *Interpreter*, Thy Beginning is Good, thy latter End shall greatly increase.
A Question put to Mercy. So he addressed him to Mercy, and said unto her, And what moved thee to come hither Sweet heart?

Mercy. Then Mercy blushed and trembled, and for a while continued silent.

Interp. Then said he, Be not afraid, only believe, and speak thy Mind.

Mercy.

Mercy. Then she began, and said,
Truly, Sir, my want of Experience is *Mercy's An-*
that which makes me covet to be in Si- *swer.*
lence, and that also that fills me with
Fears of coming short at last. I cannot tell of Visions and Dreams, as my Friend *Christiana* can: Nor know I what it is to mourn for my refusing of the Counsel of those that were good Relations.

Interp What was it then, dear Heart, that hath prevailed with thee to do as thou hast done?

Mercy. Why, when our Friend here was packing up to be gone from our Town, I and another went accidentally to see her. So we knocked at the Door, and went in. When we were within, and seeing what she was a doing, we asked what was her Meaning? She said, She was sent for to go to her Husband; and then she up and told us how she had seen him in a Dream, dwelling in a curious Place, among *Immortals*, wearing a Crown, playing upon a Harp, Eating and Drinking at his Prince's Table, and Singing Praises to him for the bringing him thither, &c. Now methought while she was telling these Things unto us, my Heart burned within me. And I said in my Heart, If this be true, I will leave my Father and my Mother, and the Land of my Nativity, and will, if I may, go along with *Christiana*.

So I ask'd her farther of the Truth of these Things, and if she would let me go with her, for I saw now, that there was no Dwelling, but with the Danger of Ruin, any longer in our Town. But yet I came away with a heavy Heart, not for that I was unwilling to come away; but for that so many of my Relations were left behind.

And I am come with all the D fire of my Heart, and will go if I may, with *Christiana*, unto her Husband and his King.

The Second Part of

Interp. Thy setting out is Good, for thou hast given Credit to the Truth; thou art a *Ruth*, who did for the Love she bare to *Naomi*, and to the Lord her God, leave Father and Mother, and the Land of her Nativ-ity, to come out and go with a People that she knew not before, *Ruth 2. 11, 12* The Lord recompence thy Work, and full Reward be given to thee of the Lord God of Israel, under whose Wings thou art come to trust.

Now Supper was ended, and Preparation was made for Bed, the Women were laid singly alone, and the Boys by themselves. *They undress themselves for Bed* Now when *Mercy* was in Bed, she could not sleep for Joy, for that now her Doubts of missing at last, were removed farther from her than ever they were before. So she lay blessing and praising God, who had such Favour for her.

In the Morning they rose with the Sun, and prepared themselves for their Departure; but the *Interpreter* would have them tarry a while, for, said he, you must orderly go from hence. Then said he to the Damsel that first opened unto them, Take them and have them into the Garden to the *Bath*, and there wash them, and make them clean from the Soil, which they have gathered by Travelling. Then *The Bath of Sanctification.*

Innocent the Damsel, took them, and let them into the Garden, and brought them to the *Bath*; so she told them, That there they must wash and be clean, for so her Master would have the Women to do, that called at his House as they were going on Pilgrimage.

Then they went in and washed, yea, *They wash in it.* they and the Boys and all; and they came out of that *Bath*, not only sweet and clean, but also much enlivened and strengthened in their Joynts: So when they came in, they looked fairer a deal, than when they went out to the washing.

When

When they were returned out of the Garden from the Bath, the Interpreter took them, and looked upon them, and said unto them, Fair as the Moon. Then he called for the Seal, wherewith they used to be Sealed that were washed in his Bath. So the Seal was brought, and he set his Mark upon them, that they might be known in the Places whither they were yet to go: Now the Seal was the Contents and Sum of the Passover which the Children of Israel did eat, Exod. 13. 8, 9, 10. when they came out of the Land of Egypt; and the Mark was set between their Eyes. This Seal greatly added to their Beauty, for it was an Ornament to their Faces. It also added to their Gravity, and made their Countenances more like them of Angels.

Then said the Interpreter again to the Damsel that waited upon the Woman, Go into the Vestry, and fetch out Garments for these People: So she went and fetched out White Raiment, and laid it down before him; so he command them to put it on. It was fine Linnen, White and clean. They are Clean. When the Women were thus adorned, they seemed to be a Terror one to the other; for that they could not see that Glory each One in her self, which they could see in each other. Now therefore they began to esteem each other better than themselves. For you are fairer than I am, said one; and you are more comely than I am, said another. The Children also stood amazed, to see into what Fashion they were brought.

The Interpreter then called for a Man-Servant of his, one Great-heart; and bid him take Sword, and Helmet, and Shield, and take these my Daughters, said he, conduct them to the House called Beautiful, at which Place they will rest next. So he took his Weapons, and went before them, and the Interpreter said God Speed. Those also that belonged to the Family,



*Behold here now the Slethful are a Sign,
 Hung up, 'cause Holy Ways they did decline :
 See here too how the Child doth play the-Man,
 And weak grows Strong, when Great-heart leads the Van.*

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sent them away with many a good With. So they went on their Way, and Sang.

*This Place has been our second Stage,
Here we have been, heard, and seen
Those good Things, that from Age to Age,
To others bid have been.*

*The Dunghil Raker, Spider, Hen,
The Chicken too to me*

*Hath taught a Lesson, let me then
Conformed to it be.*

*The Burchar, Garden and the Field,
The Robbin and his Bait,*

*Also the Rotten Tree, doth yield
Me Argument of Weight;*

*To move me for to Watch and Pray,
To strive to be Sincere,*

*To take my Cross up Day by Day,
And serve the Lord with Fear.*

Now I saw in my Dream, That those went on, and Great-heart before them; so they went and came to the Place where Christian's Burthen fell off his Back, and tumbled into a Sepulchre. Here then they made a Pause, here also they blessed God. Now, said Christians, it comes to my Mind, what was said to us at the Gate, to wit, That we should have Pardon by Word and Deed; by Word, that is, by the Promise; by Deed, to wit in the Way it was obtained. What the Promise is, of that I know something: But what it is to have Pardon by Deed, or in the Way that it was obtained, Mr. Great-heart, I suppose you know, which if you please, let us hear your Discourse thereof.

The Second Part of

*A Comment
upon what was
said at the
Gate, or a Dis-
course of our
being justified
by Christ.*

Great-heart. Pardon by the Deed done, is Pardon obtained by some one for another that hath need thereof: Not by the Person pardoned, but in the Way *saith another*, in which I have obtained it. So then to speak to the Question more at large, the Pardon that you and Mercy, and these Boys have attained by another; to wit, by him that let you in at that Gate: And he hath obtained it in this double Way. He has performed Righteousness to cover you, and spilt Blood to wash you in.

Christ. But if he parts with his Righteousness to us, what will he have for himself.

Great-heart. He has more Righteousness than you have need of, or then he needeth himself.

Christ. Pray make that appear.

Great-heart. With all my Heart, but first I must promise, That he of whom we are now about to speak, is one that has not his Fellow. He has two Natures in one Person, plain to be distinguished, impossible to be divided. Unto each of these Natures a Righteousness belongeth, and each Righteousness is Essential to that Nature. So that one may as easily cause the Natures to be extinct, as to separate its Justice or Righteousness from it. Of these Righteousnesses therefore we are not made Partakers, so as that they, or any of them should be put upon us, that we might be made Just, and lively thereby. Besides these, there is a Righteousness which this Person has as these two Nature are joined in one. And this is not the Righteousness of the God Head, as distinguish'd from the Mankind: Nor the Righteousness of the Mankind, as distinguished from the God head, but a Righteousness which standeth in the Union of both Natures; and may

may properly be called the Righteousness that is essential to his being prepared of God to the Capacity of the Mediator Office, which he was entrusted with. If he parts with his first Righteousness, he parts with his God-head. If he parts with his second Righteousness, he parts with the Purity of his Man-hood. If he parts with his third, he parts with that Perfection which capacitates him to the Office of Mediation. He has therefore another Righteousness, which standeth in Performance, or Obedience to a revealed Will: And that is that he puts upon Sinners, and that by which their Sins are covered. Wherefore he saith, *As by one Man's Disobedience many were made Sinners: So by the Obedience of one, shall many be made Righteous*, Rom. 5. 19.

Christ. But are the other Righteousnesses of no use to us?

Great-heart. Yes, for tho' they are essential to his Natures and Office, and cannot be communicated unto another, yet 'tis by Virtue of them that the Righteousness that justifies, is for that Purpose efficacious. The Righteousness of his God head gives Vertue to his Obedience; the Righteousness of his Man-hood giveth Capability to his Obedience to justify, and the Righteousness that standeth in the Union of those two Natures to his Office, giveth Authority to that Righteousness to do the Work for which it was ordained.

So then here is a Righteousness that Christ, as God has no need of; for he is God without it: Here is a Righteousness, that Christ, as Man, has no need of to make him so, for he is perfect Man without it. Again, here is a Righteousness, that Christ, as God-Man, has no need of; for he is perfectly so without it. Here then is a Righteousness, that Christ, as God, and as God-Man, has no need of, with reference to himself, and therefore he can spare it, a justifying Righteousness, that he for himself wanteth not, and there-

fore giveth it away. Hence 'tis called the *Gift of Righteousness*. This Righteousness, since Christ Jesus the Lord has made himself under the Law, must be given away; for the Law doth not only bind him that is under it, to do justly; but to use Charity, *Rom. 5. 17.* Wherefore he must, or ought by the Law, if he hath two Coats, to give one to him that has none. Now our Lord indeed hath two Coats, one for himself, and one to spare: Wherefore he freely bestows one upon those that have none. And thus *Christiana* and Mercy, and the rest of you that are here, doth your Pardon come by Deed, or by the Work of another Man? Your Lord Christ is he that worked, and hath given away what he wrought for, to the next poor Beggar he meets.

But again, in order to pardon by Deed, there must something be paid to God as a Price, as well as something prepar'd to cover us withal. Sin has delivered us up to the just Course of a Righteous Law: Now from this Course we must be justified by way of Redemption, a Price being paid for the Harms we have done and this is by the Blood of your Lord, who came and stood in your Place and Steed, and died your Death for your Transgressions. Thus has he ransomed you from your Transgressions, by Blood, and covered your polluted and deformed Souls with Righteousness, *Rom 8. 34.* For the sake of which, God passeth by you, and will not hurt you, when he comes to Judge the World, *Gal. 13. 13.*

Christiana Christ. This is brave, now I see that
afflicted with there was something to be learned by our
this Way of being pardoned by Word and Deed Good
Redemption. Mercy let us labour to keep this Mind, and
 my Children, do you remember it also But,
 Sir, was not this it that made my good
Christian's Burden fall from off his Shoulder, and that
 made him give three Leaps for Joy.

G. cat.

Great-heart. Yes, 'twas the Belief of this that cut those Strings, that could not be cut by other Means, and 'twas to give him a Proof of the Vertue of this, that he was suffered to carry his Burden to the Cross.

How the Strings that bound Christian's Burden to him were cut.

Christ. I thought so, for tho' my Heart was light and joyous before, yet it is ten times more lightsome and joyous now. And I am perswaded by what I have felt, tho' I have felt but little as yet, That if the most burdened Man in the World was here, and did see and believe as I now do, 'twould make his Heart the more merry and blithe.

Great-heart. There is not only Comfort, and the Ease of a Burden brought to us, by the Sight and Consideration of these, but an endeared Affection begot in us by it: For who can, if he doth but once think that Pardon comes not only by Promise, but thus; but be affected with the Way and Means of Redemption, and so with the Man that hath wrought it for him.

How Affection to Christ is begot in the Soul.

Christ. True, methinks it makes my Heart bleed to think that he should bleed for me. Oh! thou loving One! Oh! thou blessed One. Thou deservest to have me, thou hast bought me: Thou deservest to have me all, thou hast paid for me Ten Thousand times more than I am worth. No marvel that this made the Water stand in my Husband's Eyes and that it made him trudge so grimly on, I am perswaded he wished me with him, but wile Wretch that I was, I let him come all alone. O Mercy, that thy Father and Mother were here; yea, and Mrs Timorous also: Nay, I wish now with all my Heart, that here was Madam Wanton too. Surely, surely their Hearts would be affected; nor could the Fear of the one, nor the powerful Lusts of the other, prevail with them to go Home again, and refuse to become good Pilgrims.

I Part, p. 54. Cause of Admiration.

Great.

The Second Part of

Great-heart. You speak now in the warmth of your Affections, Will it, think you, be always thus with you? Besides, that is not communicated to every one, nor to every one that did see your JESUS bleed.

To be affected with Christ, and with what he has done, is a thing special. There were that stood by, and that saw the Blood run from the Heart to the Ground, and yet was so far off this, that instead of lamenting, they laughed at him, and instead of becoming his Disciples, did harden their Hearts against him. So that all that

you have, my Daughters, you have by peculiar Impression made by a Divine contemplating upon what I spoken to you. Remember that 'twas told you, That the Hen by her common Call, gives no Meat to her Chickens. This you have therefore by a special Grace.

Simple, Sloth and Presumption hang'd, and why. Now, I saw still in my Dream, That they went on until they were come to the Place that *Simple, and Sloth, and Presumption*, lay and slept in when *Christiana* went by on Pilgrimage: And behold they were hanged up in Irons a little Way off, on the other Side.

Mercy. Then said Mercy to him that was their Guide and Conductor, What are these Three Men? And for what are they hanged there?

Great-heart. These three Men, were Men of bad Qualities, they had no Mind to be Pilgrims themselves, and whomsoever they could, they hindred; they were for *Sloth* and *Folly* themselves, and whomsoever they could perswade, they made so too, and withal taught them to presume that they should do well at last. They were asleep when *Christian* went by, and now you go by, they are hanged.

Mercy.



*Behold here how the slothful are a signe
 Hung up, cause holy ways they did decline
 See here too how the Child doth play y^e man,
 And weak grow strong, when Great-heart leads the Van.*

1 AP 57

Mercy. But could they persuade any one to be of their Opinion?

Great-heart. Yes, they turned several out of the Way. There was Slow pace, that they persuaded to do as they. They also prevailed with one Short-wind, with one No heart, with one Linger-after-Lust, and with one Sleepy-head, and with a young Woman, her Name was Dull, to turn out of the Way and become as they.

*Their Crime
whom they
prevailed upon
to turn out of
the Way.*

Besides they brought up an ill Report of your Lord, persuading others that he was a hard Task-Master. They also brought up an evil Report of the Good Land, saying, 'Twas not half so Good as some pretended it was. They also began to vilifie his Servants, and to count the best of them meddlesome, troublesome, busy Bodies: Further, they would call the Bread of God Husks, the Comforts of his Children Fancies; the Travel and Labour of Pilgrims, Things to no Purpose.

Christ Nay, said Christiana, if they were such, they should never be bewailed by me, they have but what they deserve; and I think it well that they stand so near the Highway, that others may see and take Warning. But had it not been well if their Crimes had been engraven on some Pillar of Iron or Brass, and left here, where they did their Mischiefs, for a Caution to other bad Men?

Great-heart. So it is, as you may well perceive, if you will go a little to the Wall.

Mercy. No, no, let them hang, and their Names rot, and their Crimes live for ever against them; I think it is a high Favour that they are hanged before we came hither, who knows else what they might have done to such poor Women as we are? Then she turn'd it into a Song, saying,

Now then you three hang thire, and be a Sign
 To all that shall against the Truth combine:
 And let him that comes after, fear this End,
 If unto Pilgrims he is not a Friend.
 And thou, my Soul, of all such Men beware,
 That unto Holines Opposers are,

Thus they went on, 'till they came
 at the Foot of the Hill Difficulty, where
 again their good Friend, Mr. Great-
 heart took an Occasion to tell them
 what hapned there when Christian him-
 self went by. So he had them first to
 the Spring, Lo, saith he, *This is the*
Spring that Christian drank of before he
 went up this Hill, and then it was clear and good,
 but now it is dirty with the Feet of some that are
 not desirous that Pilgrims here should quench their
 Thirst: Thereat Mercy said, *And why so Envious trow?*
 But, said their Guide, it will do, if taken up and put
 into a Vessel that is sweet and good, for then the Dirt
 will sink to the Bottom, and the Water come out by
 it self more clear. Thus therefore *Christiana* and her
 Companions were compell'd to do. They took it up,
 and put it into an Earthen Pot, and so let it stand 'till
 the Dirt was gone to the Bottom, and then they drank
 thereof.

Next he shewed them the two *By Ways* that were
 at the Foot of the Hill, where *Frmality* and *Hypocrisy*
 lost themselves. And, said he, these are dangerous
 Paths: Two were here cast away when
 Christian came by. And although you
 see these Ways are since stopt up with
 Chains, Post, and a Ditch, yet there are
 them that will chuse to adventure here,
 rather than take the Pains to go up this
 Hill.

Christ.



The Second Part of

Christ. *The Way of Transgressors is hard, Prov. 13. 15. 'Tis a Wonder that they can get into those Ways without Danger of breaking their Necks.*

Great-heart. They will venture, yea, if at any Time any of the King's Servants do happen to see them, and doth call upon them, and tell them, That they are in the wrong Ways, and do bid them beware of the Danger, then they will railingly return them Answer, and say, *As for the Word that thou hast spoken unto us in the Name of the King, we will not hearken unto thee, but we will certainly do whatsoever Thing g:eth out of our Mouths, &c. Jer. 44. 16, 17.* Nay, if you look a little farther, you shall see, that these Ways are made Cautionary enough, not onl. by these *Posts*, and *Ditch*, and *Chain* but also by being hedged up, yet they will-chuse to go there.

The Reason *Christ. They are idle, they love not to*
why some do *take Pains, up hill Way is unpleasant to*
chuse to go *'em. So it is fulfilled unto them, as*
in By-ways, *'tis written, The Way of the Slothful*
Prov 15. 19. *Man is a Hedge of Thorns: Yea, they will*
rather chuse to walk upon a Snare, than to
go up this Hill, and the rest of this Way. to
the City.

Then they set forward, and began to go up the Hill, and up the Hill they went; but before they got up to the Top, *Christiana* began to pant, and said, I dare say this is a Breathing Hill; no marvel if they that love their Ease more than their Souls, chuse to themselves a smoother Way. Then said *Mercy*, I must sit down; also the least of the Children began to cry. Come, come, said *Great-heart*, sit not down here, for a little above is the Prince's Arbour. Then he took the little Boy by the Hand, and led him up thereto.

When

When they were come to the *Arbour*, they were very willing to sit down, for they were all in a pelting Heat. Then said *Mercy*, *How sweet is Rest to them that Labour.* And how good is the Prince of Pilgrims to provide such Resting-places for them? Of this *Arbour* I have

They sit in the Arbour.

1 Part. p. 62, 63, Mat. 11. 28.

heard much; but I never saw it before. But here let us beware of Sleeping: For as I have heard, for that it cost poor *Christian* dear.

Then said Mr. *Great-heart* to the little Ones, Come, my pretty Boys, how do you do? What think you now of going on Pilgrimage? Sir, said the least, I was almost beat out of Heart; but I think you for lending me a Hand at my Need. And I remember now what my Mother hath told me, namely, That the Way to Heaven is as a Ladder, and the Way to Hell is as down a Hill. But I had rather go up the Ladder to Life, than down the Hill to Death.

The little Boys Answer to the Guide, and also to Mercy.

Then said *Mercy*, But the Proverb is, To go down the Hill is easie: But *James* said, (for that was his Name) The Day is coming, when, in my Opinion, going down the Hill will be the hardest of all. 'Tis a good Boy, said his Master, thou hast given her a right Answer. Then *Mercy* smiled, but the little Boy did blush.

Which is hard. est, up Hill or down Hill.

Christ. Come, said *Christiana*, will you eat a Bit, to sweeten your Mouths while you sit here to rest your Legs?

They refresh themselves.

For I have here a piece of Pomgranate, which Mr. *Interpreter* put into my Hand just when I came out of his Doors; he gave me also a piece of an Honey-Comb, and a little Bottle of Spirits; I thought he gave you something, said *Mercy*, because he call'd you aside. Yes, so he did, said the other: But, said *Christiana*, it shall be still as I said it should, when at first

we

we came from Home; thou shalt be a Sharer in all the Good that I have, because thou so willingly didst become my Companion. Then she gave to 'em and they did eat, both *Mercy* and the Boys. And said *Christiana* to Mr. *Great-heart*, Sir, will you do as we? But he answered, You are going on Pilgrimage and presently I shall return: Much Good may what you have do to you. At Home I eat the same every Day. Now, when they had eaten and drunk, and had chatted a little longer, their Guide said to them, The Days wears away, if you think good, let us prepare to be going. So they got up to go, and the little Boys went before;

but *Christiana* forgot to take her Bottle of Spirits with her, so she sent her little Boy back to fetch it, Then said *Mercy*, I think this is a losing Place of Spirits.

Here *Christian* lost his Roll, and here *Christiana* left her Bottle behind her: Sir, What is the Cause of this? So their Guide made Answer, and said, the Cause is Sleep or Forgetfulness; some Sleep when they should keep awake, and some forget when they should remember; and this is the very Cause; why often at the Resting Places, some Pilgrims, in some Things come off Losers. Pilgrims should watch, and remember what they have already received under their greatest Enjoyments; but for want of doing so, oftentimes their Rejoycing ends in Tears, and their Sun shine in a Cloud; witness the Story of *Christian* at this Place.

Mark this
Part I. p 65.

When they were come to the Place where *Mistrust* and *Timorous* met *Christian* to perswade him to go back for fear of the Lions, they perceived as it were a Stage and before it, towards the Road, a broad Plate with a Copy of Verses written thereon, and underneath, the Reason of raising up of that Stage in that Place, rendred. The Verses were these.

Let him that sees that Stage, take heed
Unto his Heart and Tongue:
Lest if he do not, here he speed
As some have along agon.

The Words underneath the Verses were, *This Stage was built to punish such upon, who through Timorousness or Mistrust, shall be afraid to go farther on Pilgrimage. Also on this Stage, both Mistrust and Timorous were burnt through the Tongue with a hot Iron, for endeavouring to hinder Christian on his Journey.*

Then said Mercy, This is much like to the Saying of the Beloved *Isal. 120 3, 4. What shall be given unto thee? Or what shall be done unto thee, thou false Tongue? Sharp Arrows of the Mighty, with Coals of Juniper.*

So they went on, till they came within Sight of the Lions. Now Mr. Great-heart was a strong Man, so he was not afraid of a Lion: But yet when they were come up to the Place where the Lions were, the Boys that went before were glad to cringe behind, for they were afraid of the Lions, so they stepped back, and went behind. At this their Guide smiled, and said, How now, my Boys, do you love to go before when no Danger doth approach, and love to come behind so soon as the Lions appear?

*1 Part, p. 69.
An Emblem of
those that go
on bravely
when there is
no Danger, but
shrink when
Troubles come.*

Now, as they went on, Mr. Great-heart drew his Sword, with intent to make a Way for the Pilgrims in sight of the Lions. Then there appeared one, that it seems had taken upon him to back the Lions, and he said to the Pilgrims Guide, What is the Cause of your coming hither? Now the Name of that Man was Grim,

*Of Grim the
Giant, and of
his backing the
Lions.*

or *Bloody man*, because of his slaying of Pilgrims, and he was of the Race of the *Giants*.

Great-heart. Then said the Pilgrim's Guide, These Women and Children are going on Pilgrimage, and this is the Way they must go, and go it they shall, in spite of thee and the Lions.

Grim. This is not their Way, neither shall they go the ein. I am come forth to withstand them, and to that End will back the Lions.

Now, to say the Truth, by Reason of the Fierceness of the Lions, and of the *Grim* Carriage of him that did back them. this Way had of late lain much unoccupied, and was almost all grown over with Grass.

Christ. Then said *Christiana*, Though the Highways have been unoccupied heretofore, and tho' the Travellers have been made in Times past to walk through By paths, it must not be so now I am risen, Now I am risen a Mother in Israel, Judges 5, 6, 7.

Grim. Then he swore by the Lions, but it should, and therefore bid them turn aside, for they should not have Passage there.

Great-heart. But their Guide made first his Approach unto *Grim*, and laid so heavily at him with his Sword, that he forced him to retreat.

A Fight between
Grim
and *Great-Heart*.

Grim. Then said he, (that attempted to back the Lion) Will you slay me upon mine own Ground?

Great-heart. 'Tis the King's High-way that we are in, and in this Way it is that thou hast placed the Lions; but these Women, and these Children, tho' weak, shall hold on their Way in spite of thy Lions. And with

with that he gave him again a downright Blow, and brought him upon his Knees. With this Blow he also broke his Helmet, and with the next cut off an Arm. Then did the Giant roar so hideously, that his Voice frightened the Women, and yet they were glad to see him lie sprawling upon the Ground.

Now the Lions were chained, and so *The Victory.* of themselves could do nothing. Wherefore when old *Grim*, that intended to back them, was dead. *Great-heart* said to the Pilgrims; Come now, and follow me, and no Hurt shall happen to you from the Lions. They therefore went on, but the Women trembled as they passed by them; the Boys also looked as if they would die; *They pass by* but they all got by without further *the Lions.* Hurt.

Now, when they were within Sight of the *Porter's* Lodge, they soon came up unto it; but they made the more Haste after this to go thither because 'tis dangerous Travelling there in the Night. So when they were come to the Gate, the Guide knocked, and the Porter cry'd, *Who is There come to* there? But as soon as the Guide had *the Porter's* said, *It is I*, he knew his Voice, and *Lodge.*

came down; (for the Guide had oft before that, come thither as a *Conductor of Pilgrims*) when he was come down, he opened the Gate, and seeing the Guide standing just before it, (for he saw not the Women, for they were behind him) he said unto him, How now Mr. *Great-heart*, what is your Business here so late at Night? I have brought, said he, some Pilgrims hither, where, by my Lord's Commandment, they must lodge! I had been here some Time ago, had I not been op- *Great-heart* posed by the Giant that used to go back *attempts to go* the Lions. But I, after a long and re- *back.* dious Combat with him, have cut him off, and have brought the Pilgrims hither in Safety.

Porter.

The Second Part of

Porter. *Will you not go in, and stay till Morning?*

Great-heart. No, I will return to my Lord to Night.

The Pilgrims implore his Company still. *Christiana.* Oh, Sir, I know not how to be willing you should leave us in our Pilgrimage, you have been so faithful, and so loving to us, you have fought so stoutly for us, you have been so hearty in counselling of us, that I shall never forget your Favour towards us.

Mercy. Then said *Mercy*, O that we might have thy Company to our Journey's End! How can such poor Women as we, hold out in a Way so full of Troubles as this Way is, without a Friend and Defender?

James. Then said *James*, the youngest of the Boys, Pray, Sir, be perswaded to go with us, and help us, because we are so weak, and the Way so dangerous as it is.

Great-heart. I am at my Lord's Commandment: If he shall allot me to be your Guide quite through, I will willingly wait upon you; but here you failed at first; for when he bid me come thus far with you, then you should have begged me of him to have granted your Request. However, at present I must withdraw, and so, good *Christiana*, *Mercy*, and my brave Children, Adieu.

Then the Porter, Mr. *Watchful* asked *Christiana* of her Country, and of her Kindred, and she said, *I came from the City of Destruction, I am a Widow Woman, and my Husband is dead, his Name was Christian the Pilgrim.* How, said the Porter, was he your Husband? Yes, said she, and these are his Children; and this, pointing to *Mercy*, is one of my Towns-Women. Then the Porter rang his Bell, as at such Times he is wont, and

and there came to the Door one of the Damsels, whose Name was *Humble-mind*. And to her the Porter said. Go tell it within, That *Christiana*, the Wife of *Christian*, and her Children, are come hither on Pilgrimage. She went in therefore and told it. But, oh, what Noise for Joy at the Noise Gladness was therein, when the Damsel did but drop that Word out of her Mouth.

So they came with haste to the Porter, for *Christiana* stood still at the Door; then some of the most grave said unto her, Come in *Christiana*, come in, thou Wife of that good Man, come in thou blessed Woman, come in, with all that are with thee. So she went in, and they followed her that were her Children and her Companions. Now, when they were gone in, they were had into a very large Room, where they were bidden to sit down: So they sat down, and the Chief of the House was called to see and welcome the Guests. Then they came in, and understanding who they were, did salute each other with a Kiss, and said, Welcome, Ye Vessels of the Grace of God, welcome to us your Faithful Friends.

*Christiana's
Love is kindled
at the Sight of
one another.*

Now, because it was somewhat late, and because the Pilgrims were weary with their Journey, and also made faint with the Sight of the Fight, and of the terrible Lions, therefore they desired as soon as might be, to prepare to go to Rest, *Exod. 12. 31*. Nay, said those of the Family, refresh your selves with a Morsel of Meat: For they had prepared for them a Lamb, with the accustomed Sauce belonging thereto, *John 1. 29*. For the Porter had heard before of their coming, and had told it to them within. So when they had supped, and ended their Prayer with a Psalm, they desired they might go to Rest. But let us, said *Christiana*, if we may be so bold as to chuse, be in that

The Second Part of

that Chamber that was my Husband's,
 1 Part p.8. 2. when he was here; so they had them
 up thither, and they all lay in a Room.
 When they were at Rest, *Christiana* and *Mercy* entered
 into Discourse about Things that were convenient.

Christ Little did I think once, when my
Christ's Bosom Husband went on Pilgrimage, that I should
 is for all Pil. ever have followed him.
 grims.

Mercy. And you as little thought of
 lying in his Bed, and in his Chamber to Rest, as you
 do now.

Christ. And much less did I ever think of seeing his Face
 with Comfort, and of Worshipping the Lord the King with
 him, and yet now I believe I shall.

Mercy. Hark, don't you hear a Noise?

Christ. Yes, 'tis as I believe, a Noise of Musick, for Joy
 that we are here.

Musick. *Mercy*. Wonderful Musick in the
 House, Musick in the Heart, and
 Musick also in Heaven, for Joy that
 we are here.

Thus they talked a-while, and then betook them-
 selves to Sleep. So in the Morning when they were
 awake, *Christiana* said to *Mercy*.

Christ. What was the Matter that you
Mercy did did laugh in your Sleep to Night? I sup-
 pose you was in a Dream.
 laugh in her Sleep.

Mercy. So I was, and a sweet Dream
 it was; but are you sure I laughed?

Christ. Yes; you laughed heartily; but prithee *Mercy*
 tell me thy Dream.

Mercy's *Mercy*. I was a Dreaming that I sat
 all alone in a solitary Place, and was
 Dream. bemoaning of the Hardness of my
 Heart.

Now

the Pilgrim's Progress. 61

Now I had not sat there long, but methought many were gathered about me to see me, and to hear what it was that I said. So they hearken'd, and I went on bemoaning the Hardness of my Heart. At this, some of them laughed at me, some called me Fool, and some began to thrust me about. With that, methought I look'd up, and saw one coming with Wings towards me. So he came directly to me, and said, *Mercy, What aileth thee?* Now when he had heard *What her Dream was.* me make my Complaint, he said, *Peace be to thee:* He also wiped mine Eyes with his Handkerchief, and clad me in *Silver and Gold, Ezek.* 16. 8, 9, 10, 11. He put a Chain about my Neck, and Ear-Rings in mine Ears, and a beautiful Crown upon my Head. Then he took me by the Hand, and said, *Mercy, come after me.* So he went up, and I followed, till we came at a Golden Gate. Then he knocked, and when they within had opened, the Man went in, and I followed him up to a Throne, upon which one sat, and he said to me, *Welcome Daughter.* The Place looked bright and twinkling like the Stars, or rather like the Sun, and I thought that I saw your Husband there; so I awoke from my Dream. But did I laugh?

Christian. *Laugh!* Ay, and well you might, to see your self so well. For you must give me leave to tell you, That it was a good Dream, and that as you have begun to find the First Part true, so you shall find the Second at last. God speaks once, yea twice, yet Man perceiveth it not, in a Dream, in a Vision of the Night, when deep Sleep falleth upon Men, in Slumbering upon the Bed, Job 33. 14, 15. We need not, when a Bed, lie awake to talk with God, he can visit us while we Sleep, and cause us then to hear his Voice. Our Heart oft-times wakes when we sleep, and God can speak to That, either

by words, by proverbs, by signs and similitudes, as well as if one was awake.

Mercy. Well, I am glad of my Mercy glad of Dream, for I hope e're long, to see her Dream. it fulfill'd, to the making me laugh again.

Christ. I think it is now high Time to rise, and to know what we must do.

Mercy. Pray, if they invite us to stay a while, let us willingly accept of the Proffer. I am the willingest to stay awhile here, to grow better acquainted with these Maids; methinks Prudence, Piety and Charity, have very comely and sober Countenances.

Christ. We shall see what they will do. So when they were up and ready, they came down, and they asked one another of their Rest, and if it was comfortable or not?

Mer. Very good, said Mercy, it was one of the best Night's Lodgings that ever I had in my Life.

Then said Prudence and Piety, if you will be persuaded to stay here awhile, you shall have what the House will afford.

Charity. Ay, and that with a very good will, said Charity. So they consented, and stayed there about a Month, or above; and became very profitable one to another. And because Prudence would see how Christiana had brought up her Children, she asked Leave of her to Catechise them: So she gave her free Consent. Then she began with the youngest, whose Name was James.

Prud. And she said, Come James, canst thou tell me who made thee?

James Catechised. James, God the Father, God the Son, and God the Holy Ghost.

Prud. Good Boy. And canst thou tell who saved thee?

James

the Pilgrim's Progress. 63

James. God the Father, God the Son, and God the Holy Ghost.

Prud. Good Boy still. But how doth God the Father save thee?

James. By his Grace.

Prud. How doth God the Son save thee?

James. By his Illumination, by his Renovation, and by his Preservation.

Then said *Prudence* to *Christiana*, You are to be commended for thus bringing up your Children. I suppose I need not ask the rest these Questions, since the youngest of them can answer them so well. I will therefore now apply *Joseph* myself to the next youngest. *chised.*

Prud. Then she said, Come *Joseph*, (for his Name was *Joseph*) will you let me *Catechise* you?

Joseph. With all my Heart.

Prud. What is Man?

Joseph. A reasonable Creature, made so by God, as my Brother said.

Prud. What is supposed by this Word, saved?

Joseph. That Man, by Sin, has brought himself into a State of Captivity and Misery.

Prud. What is supposed by his being saved by the Trinity?

Joseph. That Sin is so great and mighty a Tyrant that none can pull us out of its Clutches, but God, and that God is so good and loving to Man, as to pull him indeed out of this miserable State.

Prud. What is God's Design in saving poor Man?

Joseph. The Glorifying of his Name, of his Grace, and Justice, &c. And the everlasting Happiness of his Creature.

Prud. Who are they that must be saved?

Joseph. Those that accept of his Salvation.

Good Boy, *Joseph*, thy Mother has taught thee well, and thou hast hearkened to what she has said unto thee.

Then said *Prudence* to *Samuel*, who was the eldest Son but one.

Prud. Come, *Samuel*, are you willing that I should Catechise you also?

Sam. Yes, Forsooth, if you please.

Samuel Catechised.

Prud. What is Heaven?

Sam. A Place and State most Blessed, because God dwelleth there.

Prud. What is Hell?

Sam. A Place and State most Woful, because it is the Dwelling-Place of Sin, the Devil, and Death.

Prud. Why wouldst thou go to Heaven?

Sam. That I may see God, and serve him without Weariness; that I may see Christ, and love him Everlastingly; that I may have that Fulness of the Holy Spirit in me, that I can by no Means here enjoy.

Prud. A very good Boy also, and one that has learned well.

Then she addressed herself to the eldest, whose Name was *Matthew*, and she said to him, Come, *Matthew*, shall I also Catechise you?

Mat. With a very good Will.

Prud. Ask then, if there was ever any Thing that had a Being Antecedent to or before God?

Mat. No, for God is Eternal, nor is there any Thing, excepting Himself, that had a Being, until the Beginning of the First Day. For in six Days the Lord made Heaven and Earth, the Sea, and all that in them is.

Prud. What do you think of the Bible?

Mat. It is the Holy Word of God.

Prud.

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Prud. Is there nothing written therein but what you understand?

Mat. Yes, a great deal.

Prud. What do you do when you meet with Places therein that you do not understand?

Matth. I think God is wiser than I. I pray also that he will please to let me know all therein that he knows will be for my good.

Prud. How believe you as touching the Resurrection of the Dead?

Matth. I believe they shall rise the same that was buried; the same in Nature, tho' not in Corruption. And I believe this upon a double Account. First, Because God has promised it. Secondly, because he is able to perform it.

Then said Prudence to the Boys, You must still hearken to your Mother, for she can learn you more. You must also diligently give Ear to what good Talk you shall hear from others; for your sakes do they speak good Things. Observe also, and that with Carefulness, what the Heavens and the Earth do teach you; but especially be much in the Meditation of that Book that was the cause of your Father's becoming a Pilgrim. I, for my part, my Children, will teach you what I can while you are here, and shall be glad if you will ask me Questions that tend to Godly Edifying.

Now, by that these Pilgrims had been at this Place a Week, Mercy had a Visitor that pretended some good Will unto her, and his Name was Mr. Brisk, a Man of some Breeding, and that pretended to Religion, but a Man that stuck very close to the World. So he came once or twice, or more, to
Mercy,

Mercy, and offered Love unto her. Now *Mercy's Temper.* *Mercy* was of a fair Countenance, and therefore the more alluring.

Her Mind also was, To be always busying of her self in doing, for when she had nothing to do for her self, she would be making of Hofs and Garments for others, and would bestow them upon them that had need. And *Mr. Brisk* not knowing where, or how she disposed of what she made, seemed to be greatly taken, for that he found her never idle. I will warrant her a good Housewife, quoth he to himself.

Mercy enquires of the Maids concerning Mr. Brisk. *Mercy* then revealed the Business to the Maidens that were of the House, and enquired of them concerning him, for they did know him better than she. So they told her, That he was a very buse young Man, and one that pretended to Religion; but was, as they feared, a Stranger to the Power of that which is Good.

Nay then, said *Mercy*, I will look no more on him, for I purpose never to have a Clog to my Soul.

Prudence then replied, That there needed no great Matter of Discouragement to be given to him, her continuing so as she had begun to do for the Poor, would quickly cool his Courage.

So the next Time he comes, he finds her at her old Work, a making of Things for the Poor. Then said he, What, always at it? Yes, said she, either for my self, or for others: And what canst thou earn a Day, quoth he? I do these Things, said she, That I may be rich in good Works, laying a good Foundation against the Time to come, that I may lay hold of Eternal Life, 1 Tim. vi.

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17, 18, 19. Why, prithee, what dost thou with them? said he. Cloath the Naked, said she. With that his Countenance fell. So he forbore to come at her again. And when he was asked the Reason why, he said, *That Mercy was a pretty Last, but troubled with ill Conditions.* *He forsakes her, and why.*

When he had left her, Prudence said, Did I not tell thee that Mr. Brick would soon forsake thee; yea, he will raise up an ill Report of thee: for notwithstanding his Pretence to Religion, and his seeming Love to Mercy, yet Mercy and he are of Tempers so different, that I believe they will never come together. *Mercy in the Practice of Mercy rejected, while Mercy, in the*

Mercy. I might have had Husbands before now, though I spoke not of it so any; but they were such as did not like my Conditions, though never did any of them find fault with my Person. So they and I could not agree. *Name of Mercy, is liked.*

Prudence. Mercy in our Days is little set by, any further than as to its Name: The Practice, which is set forth by the Conditions, there are but few that can abide.

Mercy. Well, said Mercy, if no body will have me, I will die a Maid, or my Conditions shall be to me as a Husband. *Mercy's Resolutions.*
For I cannot change my Nature: and to have one that lies cross to me in this, that I purpose never to admit of as long as I live. I had a Sister named Bountiful, married to one of these Churls; but he and she could never agree; but because my Sister was resolved to do as she had began, that is, to shew Kindness to the Poor, therefore her Husband first cried her down at the Cross, and then turned her out of his Doors. *How Mercy's Sister was served by her Husband.*

Prud. And yet he was a Professor, I warrant you.

Mer. Yea, such a one as he was, and of such as the world is now full; but I am for none of them all.

Matthew fell sick. Now Matthew, the eldest Son of *Christiana*, fell sick, and his Sickness was sore upon him, for he was much

pained in his Bowels, so that he was with it, at Times, pulled as 'twere both both Ends together. There dwelt also, not far from thence, one Mr. Skill, an ancient and well approved Physician. So *Christiana* desired it, and they sent for him, and he came: When he was entred the Room, and had a little observed the Boy, he concluded that he was sick of the Griper. Then he said

Gripes of Con- to his Mother, *What Diet has Mat- science. The thew of late fed upon?* Diet, said *Christiana*, nothing but what is wholesome. Physicians Judgment. The Physician answered, This Boy

has been tampering with something which lies in his Maw undigested, and that will not away without Means. And I tell you he must be purged, or else he will die.

Samuel. Then said Samuel, Mother, *Samuel puts what was that which my Brother did gather and eat, so soon as we were come mind of the from the Gate that is at the Head of this Fruithis Bro- way? You know that there was an Or- ther did eat. chard on the left Hand, on the other Side of the wall, and some of the Trees hung over the wall, and my Brother did pluck and did eat.*

Christiana. True, my Child, said *Christiana*, he did take thereof, and did eat; naughty Boy, as he was, I chid him, and yet he would eat thereof.

Skill. I know he had eaten something that was not wholesome Food, and that Food, to wit, that Fruit, is even the most hurtful of all. It is the Fruit of Belzebub's Orchard. I do marvel that none did warn you of it; many have died thereof.

Christiana.

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Christiana. Then *Christiana* began to cry, and she said, O naughty Boy; and O careless Mother, what shall I do for my Son?

Skill Come, do not be too dejected; the Boy may do well again, but he must Purge and Vomit.

Christiana Pray, Sir, try the utmost of your Skill with him, whatever it costs.

Skill. Nay, I hope I shall be reasonable, Heb. 10. 2. 1, 3, 4. So he made him a Purge, but it was too weak; it was said, it was made of the Blood of a Goat, the Ashes of a Heifer, and with some of the Juice of Hyssop, &c. When *Mr. Skill* had seen that that Purge was too weak, he made him one to the Purpose: 'Twas made *Ex Carne, & Sanguine Christi*, John 6. 54, 55, 56, 57. Mark 9. 49. Heb. 9. 14. (you know Physicians give strange Medicines to their Patients) and it was made up into Pills, with a Promise or two, and a proportionable Quantity of Salt. Now he was to take them three at a time fasting, in half a Quarter of a Pint of the Tears of Repentance. When this Portion was prepared, and brought to the Boy, he was loth to take it, tho' torn with the Gripes, as if he should be pull'd in Pieces. Come, come, said the Physician, you must take it. It goes against my Stomach, said the Boy. I must have you take it, said his Mother, Zeck 12. 20. I shall vomit it up again, said the Boy. Pray, Sir, said *Christiana* to *Mr. Skill*, how does it taste? It has no ill Taste, said the Doctor; and with that she touched one of the Pills with the Tip of her Tongue. Oh *Matthew*, said she, this Portion is sweeter than Honey. If thou lovest thy Mother, if thou lovest thy Brothers, if thou lovest Mercy, if thou lovest thy

Potion prepared The Latin I borrow.

The Boy loth to take the Physick.

The Mother tastes it and persuades him.

The Second Part of

Life, take it. So with much ado, after a short Prayer for the Blessing of God upon it, he took it, and it wrought kindly with him. It caused him to purge, to sleep, and rest quietly; it put him into a fine Heat, and breathing Sweat, and rid him of his Gripes.

So in a little Time he got up, and walked about with a Staff, and would go from Room to Room and talk with *Prudence*, *Piety*, and *Charity*, of his Distemper, and how he was healed.

So when the Boy was healed, *Christiana* asked Mr. Skill, saying, Sir, What Word of God ana will content you for your Pains and Care to me, and of my Child? And he said, You must pay the Master of the

College of Physicians, Heb 13. 11, 12, 13, 14, 15. according to Rules made in that Case and provided.

Chri. But, Sir, said she, what is this Pill good for else?

Skill. It is an Universal Pill, 'tis This Pill an good against all Diseases that Pilgrims Universal Re. are incident to; and when it is well medy prepared, will keep good, Time out of Mind.

Christiana. Pray, Sir, make me up twelve Boxes of them: For if I can get these, I will never take other Physick.

Skill. These Pills are good to prevent Diseases, as well as to Cure when one is Sick. Yea, I dare say it, and stand to it. That if a Man will but use this Physick as he should, it will make him live for ever, John 6. 50. But good *Christiana*, thou must give these Pills no other way, but as I have prescribed:

In a Glass of For if you do, they will do no Good. the T.ars of So he gave unto *Christiana* Physick for Repentance. herself, and her Boys, and for Mercy, and bid *Matthew* take heed how he eat any more Green Plumbs, and kiss'd him and went his Way.

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It was told you before, That *Prudence* bid the Boys,
That if at any Time they would, they should ask her
some Questions that might be profitable, and she would
say something to them.

Mat. Then *Matthew*, who had been Sick, asked her, *Why for the most part Physick should be bitter to our Palates?* Of Physick.

Prud. To shew how unwelcome the Word of God, and the Effects thereof, are to a carnal Heart. Of the Effect

Matthew. *Why does Physick, if it does good, purge, and cause to vomit?* of Physick.

Prud. To shew that the Word, when it works effectually, cleanseth the Heart and Mind. For look what the one doth to the Body, the other doth to the Soul.

Mat. *What should we learn by seeing the Flame of our Fire go upwards? And by seeing the Beams and sweet Influences of the Sun strike downwards?* Of Fire, and of the Sun.

Prud. By the going up of the Fire, we are taught to ascend to Heaven, by fervent and hot Desires. And by the Sun, his sending his Heat, Beams, and sweet Influences downward, we are taught, That the Saviour of the World, tho' high, reaches down with his Grace and Love to us below.

Mat. *Where have the Clouds their Water?*

Prud. Out of the Sea.

Of the Clouds.

Mat. *What may we learn from that?*

Prud. That Ministers should fetch their Doctrine from God.

Mat. *Why do they empty themselves upon the Earth?*

Prud. To shew that Ministers should give out what they know of God to the World.

Mat. *Why is the Rain-Bow caused by the Sun?* Of the Rain-Bow.

Prud.

The Second Part of

Prud. To shew that the Covenant of God's Grace is confirmed to us in Christ.

Mat. Why do the Springs come from the Sea to us, through the Earth?

Prud. To shew, That the Grace of God comes to us through the Body of Christ.

Mat. Why do some of the Springs rise out of the Top of high Hills?

Prud. To shew that the Spirit of Grace shall spring up in some that are Great and Mighty, as well as in many that are Poor and Low.

Mat. Why doth the Fire fasten upon the Candle-wick.

Prud. To shew that unless Grace doth kindle upon the Heart, there will be no true Light of Life in us.

Mat. Why is the Wick, and Tallow, and all spent, to maintain the Light of the Candle.

Prud. To shew that Body and Soul, and all should be at the Service of, and spend themselves to maintain in good Condition, that Grace of God that is in us.

Mat. Why doth the Pelican pierce her own Breast with her Bill?

Prud. To nourish her young Ones with her Blood, and thereby to shew that Christ the blessed, so loveth his Young, his People, as to save them from Death by his Blood.

Mat. What may one learn by hearing of the Cock.

Prud. Learn to remember Peter's Sin, and Peter's Repentance. The Cock's Crowing shews also, that Day is coming on; let then the Crowing of the Cock put thee in mind of that last and terrible Day of Judgment.

Now

Now about this Time their Month was out, wherefore they signified to those of the House, that 'twas convenient for them to up and be going. Then said Joseph to his Mother, It is convenient that you forget not to send to the House of Mr. Interpreter, to pray him to grant that Mr. Great-hearts should be sent unto us, that he may be our Conductor the Rest of our Way. Good Boy, said she, I had almost forgot. So she drew up a Petition, and prayed Mr. Watchful the Porter, to send it by some fit Man, to her good Friend Mr. Interpreter; who, when it was come, and he had seen the Contents of the Petition, said to the Messenger, Go tell them that I will send him.

When the Family where *Christiana* was, saw that they had a Purpose to go forward, they call'd the whole House together, to give Thanks to their King, for sending of them such profitable Guests as these. Which done, they said unto *Christiana*, And shall we not shew thee something, according as our Custom is to do to Pilgrims, on which thou mayest meditate when thou art on the Way? So they took *Christiana*, her Children, and *Mercy*, into the Closet, and shew'd them one of the Apples that *Eve* eat of, and that she also did give to her Husband, and that for the eating of which, they were both turn'd out of Paradise, and asked her what she thought that was; then *Christiana* said, 'Tis Food or Poison, I know not which. So they opened the Matter to her, and she held up her Hands and wondred, Gen. 3. 6. Rev. 7. 2.

Then

Then they had her to a Place, and shewed her *Jacob's Ladder*. Now at that Time there were some Angels ascending upon it. So *Christiana* look'd and look'd to see the Angels go up, so did the rest of the Company.

Then they were going into another Place to shew them something else: But *James* said to his Mother, Pray bid them stay a little longer, for this is a curious Sight. So they turned again, and stood feeding their Eyes with this so pleasant a Prospect. After this they had them into a Place where there did hang up a Golden Anchor, so they bid *Christiana* take it down; for, said they, you shall have it with you, *Gen. xxviii. 12.* for 'tis of absolute Necessity that you should, that you may lay hold of that within the Veil, and stand steadfast in case you should meet with turbulent Weather: So they were glad thereof,

Golden Anchor.

Jeb. i. 15. Heb. vi. 19. Gen. xxviii. 12. Then they took them, and had them to the Mount upon which *Abraham* our Father had offered up *Isaac* his Son, and shewed them the Altar, the Wood, the Fire, and the Knife, for they remain to be seen to this very Day. When they had seen it, they held up their Hands, and blessed themselves, and said, Oh! What a Man for Love to his Master, and for Denial to himself, was *Abraham*? After they had shewed 'em all these Things, *Prudence* took them into the Dining Room, where stood a pair of excellent Virginals, so she played upon them, and turned what she had shewed them into this excellent Song, saying,

Prudence's Virginals.

Eve's

Eve's Apple we have shew'd you,
Of that be you aware:
You have seen Jacob's Ladder too,
Upon which Angels are.
An Anchor you received have,
But let not this suffice,
Until with Abra'm you have gave
Your Best of Sacrifice.

Now about this Time one knocked at the Door:
So the Porter opened, and behold Mr. Great heart was
there; but when he was come in, what Joy was
there? For it came now fresh again
into their Minds, how but a while ago
he had slain Old Grim Bloody-Man, the
Giant, and had delivered them from the
Lions.

Mr. Great-
heart comes
again.

Then said Mr. Great-heart to Christiana, and to
Mercy: My Lord has sent each of you a Bot-
tle of Wine, and also some parched Corn,
together with a Couple of Pomegranates. He
also sent the Boys some Figs and Raisins, to
refresh you in your way.

He brings
a Token
from his
Lord with
him.

Then they addressed themselves to their Journey;
and Prudence and Piety went along with them. When
they came at the Gate, Christiana asked the Potter, if
any of late went by. He said, No, only One sometime
since, who also told me, That of late there had been a great
Robbery committed on the King's Highway
as you go: But saith he, The Thieves are
taken, and will shortly be tryed for their
Lives. Then Christiana and Mercy were afraid; but Mat-
thew said, Mother, fear nothing, as long as Mr. Great-
heart is to go with us, and to be our Conductor.

Robbery.

Then

Christiana
takes her
Leave of the
Porter.

Then said Christiana to the Porter,
Sir, I am much obliged to you for all the
Kindnesses that you have shewed to me
since I came hither; and also that you have
been so Loving and kind to my Children;
I know not how to gratify your Kindness:
Wherefore pray, as a Token of my Respects to you, accept
of this small Mite: So she put a Gold Angel in his
Hand he made her a low Obedience, and said, Let
thy Garments be always white, and let thy
The Porter's Head want no Ointment. Let Mercy live
Blessing. and not die, and let not her Works be few.
And to the Boys he said, Do you fly
Youthful Lusts; and follow after Godliness with them that
are Grave and Wise, so shall you put Gladness into your
Mother's Heart, and obtain Praise of all that are sober-
minded: So they thanked the Porter and departed.

Now I saw in my Dream that they went forward
until they were come to the Brow of the Hill, where
Pity bethinking herself, cry'd out; Alas! I have
forgot what I intended to bestow upon Christiana and her
Companions; I will go back and fetch it; so she ran and
fetch'd it. When she was gone, Christiana thought
she heard in a Grove a little way off on the Right
Hand, a most curious melodious Note, with Words
much like these:

Through all my whole Life thy Favour is
So frankly shew'd to me,
That in thy House for evermore
My Dwelling Place shall be.

And listening still, she thought she heard another
answer it, saying,

For why, the Lord our God is Good,
His Mercy is for ever sure;
His Truth at all Times firmly stood:
And shall from Age to Age endure.

So Christians asked Prudence, What it was that made those curious Notes? Song 2. 11, 12. They are, said she, our Country Birds: They sing these Notes but seldom, except it be at the Spring, when the Flowers appear, and the Sun shines warm, and then you may hear them all the Day long. I often, said she, go to hear them; we also oft-times keep them tame in our House. They are very fine Company for us when we are Melancholy; also they make the woods and Groves, and solitary Places, Places desirous to be in.

By this Time Piety was come again, so she said to Christiana, Look here, I have brought thee a Scheme of all those Things that thou hast seen at our House, upon which thou mayest look when thou findest thyself forgetful, and call those Things again to Remembrance for thy Edification and Comfort. Piety bestoweth something on them at parting.

Now they began to go down the Hill, into the Valley of Humiliation. It was a steep Hill, and the Way was slippery; but they were very careful, so they got down pretty well. When they were down in the Valley, Piety said to Christiana, This is the Place where your Husband met with that foul Fiend Apollyon, and where they had the great Fight that they had; I know you cannot but have heard thereof. But be of good Courage, as long as you have here Mr. Great-heart to be your Guide and Conductor, we hope you will fare the better. So when these Two had committed the Pilgrims unto the Conduct of their Guide, he went forward, and they went after.

Great-heart. Then said Mr. *Great-heart*, We need not be so afraid of this Valley for here is nothing to hurt us, unless we Procure it our selves. 'Tis true, *Christian* did here meet with *Apollyon*, with whom he had also a sore Combat; but that *Fray* was the Fruit of those Slips that he got in his going down the Hill: For they that get Slips there, must look for Combats here. And hence it is that this Valley has got so hard a Name For the com- *1 Part. p. 88.*
mon People when they hear that some frightful Thing has befallen such a One in such a Place, are of Opinion that that Place is haunted with some foul Fiend, or evil Spirit; when alas it is for the Fruit of their doing, that such Things do befall them there.

The Reason why Christian was so beset here. This Valley of Humiliation is, of itself as fruitful a Place as any the Crow flies over; and I am persuaded if we could hit upon it, we might find somewhere hereabout something that might give us an Account why *Christian* was so hardly beset in this Place.

Then *James* said to his Mother, Lo, yonder stands a Pillar, and it looks as if something was written thereon; let us go and see what it is. So they went and found

A Pillar with an Inscription on it. there written; Let *Christian's* Slips before he came hither, and the Burden that he met with in this Place, be a warning to those that come after. Lo, said their Guide, Did I not tell you that there was something hereabouts that would give Intimation of the Reason why *Christian* was so hard beset in this Place! Then turning to *Christiana*, he said, No Disparagement to *Christian* more than to many others, whose Hap and Lot it was. For 'tis easier going up

up than down this Hill, and that can be said but of few Hills in all these Parts of the World. But we will leave the good Man, he is at Rest, he also had a brave Victory over his Enemy; let him grant that dwelleth above, That we fare no worse when we come to be tried, than he.

But we will come again to this Valley of Humiliation. It is the best, and most fruitful Piece of Ground in all these Parts. It is a fat Ground, and as you see, consisteth much in Meadows; and if a Man was to come here in the Summer-time, as we do now, if he knew not any Thing before thereof, and if he also delighted himself in the Sight of his Eyes, he might see that which would be delightful to him. Behold how green this Valley is, also how beaurified with Lillies, Song 2. 1 Jam. iv. 6. 1 Pet. v. 5. I have also known many labouring Men that have got good Estates in this Valley of Humiliation. (For God resisteth the Proud, but gives more Grace to the Humble;) for indeed it is a very fruitful Soil, and doth bring forth by Handfuls. Some also have wished, That the next Way to their Father's House were here, that they might be troubled no more with either Hills or Mountains to go over; but the Way is the Way and there's an End.

Now as they were going along, and talking, they espied a Boy feeding his Father's Sheep. The Boy was in very mean Cloaths, but of a fresh and well-favoured Countenance; and as he sat by himself, he Sung. Hark, said Mr. Great-heart, to what the Shepherd's Boy saith; so they hearkned, and he said,

He that is down, needs fear no Fall,
 He that is low, no Pride: Phil. 4.
 He that is humble, ever shall 12, 13.
 Have God to be his Guide.

I am content with what I have,
 Little be it, or much:
 And, Lord, Contentment still I crave,
 Because thou savest such.

Fulness to such a Burden is, Heb. 13. 5.
 That go on Pilgrimage:
 Here little, and hereafter Bless,
 Is best from Age to Age.

Then said the Guide, Do you hear him? I will dare to say, This Boy lives a merrier Life, and wears more of the Herb called Heart's-Ease in his Bosom, than he that is clad in Silk and Velvet; but we will proceed in our Discourse.

In this Valley our Lord formerly had his Country-House, he loved much to be here: He loved also to walk in these Meadows, and he found the Air was pleasant: Besides, here a Man shall be free from the Noise, and from the Hurryings of this Life: All States are full of Noise and Confusion, only the Valley of Humiliation is that empty and solitary Place.

Here a Man shall not be lett and hindered in his Contemplation, as in other Places he is apt to be. This is a Valley that no body walks in, but those that love a Pilgrim's Life. And tho' Christian had the hard Hop to meet with Apollyon, and to enter with him a brisk

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a brisk Encounter, yet I must tell you, That in former Times Men have met with Angels here, have found Pearls here, and have in this Place found the Words of Life. Hos, 12. 4, 5.

Did I say, Our Lord had here in former Days his Country House, and that he loved here to walk? I will add, in this Place, and to the People that live and trace these Grounds, he has left a Yearly Revenue to be faithfully paid them at certain Seasons, for their Maintenance by the Way, and for their farther Encouragement to go on their Pilgrimage, 11. 29.

Samuel. Now as they went on, Samuel said to Mr. Great-heart, Sir, I perceive that in this Valley, my Father and Apollyon had their Battle; but whereabout was the Fight, for I perceive this Valley is large?

Great-heart. Your Father had the Battle with Apollyon, at a Place yonder before us, in a narrow Passage, just beyond Forgetful Green: And indeed that Place is the most dangerous Forgetful Place in all these Parts. For if at any Green. Time Pilgrims meet with any Brunt, it, is when they forget what Favours they have received, and how unworthy they are of them: This is the Place also where others have been hard put to it: But more of the Place when we are come to it; for I persuade my self, That to this Day there remains either some Sign of the Battle, or some Monument to testify that such a Battle there was fought.

Mercy. Then said Mercy, I think I am as well in this Valley as I have been any where else in all our Journey: The Place methinks suits with my Spirit. I love to be in such Humility a Places where there is no rattling with sweet Grace, Coaches, nor rumbling with Wheels: Methinks here one may without much Molestation,

be

be thinking what he is, whence he came, what he has done, and to what the King has call'd him: Here one may think and break at Heart, and melt in one's Spirit, until one's Eyes become as the *Fish Pools of Hshbon*, Song 7. 5. Psal. 84 5, 6, 7. Hof. 2. 15. They that go rightly through this Valley of *Batha*, make it a Well, the Rain that God sends down from Heaven upon them that are here a' so, *filleth the Pools*. This Valley is that from whence also the King will give to their Vineyards, and they that go through it, shall sing, as *Christian* did, for all he met with *Apollyon*.

An Experiment of it.

Great heart. 'Tis true, said their Guide, I have gone through this Valley many a Time, and never was better than when here.

I have also been a Conduſter to ſeveral Pilgrims, and they have confeſſed the ſame: *To this Man will I lo k, ſaith the King, even to him that is Poor, and of a Contrite Spirit, and that trembles at my Word.*

Now they were come to the Place where the afore mention'd Battle was fought. Then ſaid the Guide to *Christians*, her Children and *Mercy*, This is the Place, on this Ground *Christian* ſtood, and up there came *Apollyon* againſt him: And

The Place where Christian and the Fiend did fight: Some Signs of the Battle remain.

look, did not I tell you, Here is ſome of your Husband's Blood upon theſe Stones to this Day: Behold alſo how here and there are yet to be ſeen upon the Place, ſome of the Shivers of *Apol'yon's* broken Dart:: See alſo how they did beat the Ground with their Feet as they fought, to make good their Places againſt each other; how alſo with their By-blows, they did ſplit the very Stones in Pieces: Verily *Christian* did here play the Man,

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Man, and shewed himself as stout as *Hercules* could, had he been there, even he himself. When *Apollyon* was beat, he made his retreat to the next Valley, that is called, *The Valley of the Shadow of Death*, unto which we shall come anon.

Lo, yonder also stands a Monument, on which is engraven this Battle, and *Christian's* Victory, to his Fame throughout all Ages: So, because it stood just on the Way-side before them, they stept to it and read the Writing, which, Word for Word was this:

*A Monument
of the Bat-
tle.*

*Hard by here was a Battle fought,
Most strange, and yet most true;
Christian and Apollyon fought
Each other to subdue.*

*A Monument
of Christian's
Victory.*

*The Man so bravely play'd the Man,
He made the Fiend to fly:
Of which a Monument I stand,
The same to testify.*

I Part, p. 97.

When they had passed by this Place, they came upon the Borders of *the Shadow of Death*, and this Valley was longer than the other, a Place also most strangely haunted with evil Things, as many are able to testify: But these Women and Children went the better through it, because they had Day-light, and because Mr. *Great-hearts* was their Conductor.

When they were entred upon this Valley, they thought that they heard a Groaning, as of dead Men; a very great Groaning. They thought also that they did hear Words of Lamentation, spoken as of some in extreame Torment. These Things made the Boys to quake, the Women also looked pale and wan;

*Groanings
heard.*

wan; but their Guide bid them be of good Comfort.

So they went on a little further, and they thought that they felt the Ground begin to shake under them, as if some hollow Place was there; they heard also a kind of hissing, as of Serpents, but nothing as yet appeared. Then said the Boys, Are we not yet at the End of this doleful Place? But the Guide also bid them be of good Courage, and look well to their Feet, least haply, said he, you be taken in some Snare.

*James sick
with Fear.*

Now *James* began to be sick, but I think the Cause thereof was Fear, so his Mother gave him some of that Glass of Spirits that she had given her at the *Interpreter's* House, and three of the Pills that *Mr. Skill* had prepared, and the Boy began to revive. Thus they went on 'till they came to about the Middle of the Valley, and then *Christiana* said, Me-

*A Friend ap-
pears.*

thinks I see something yonder upon the Road before us, a Thing of a Shape such as I have not seen. Then said *Joseph*, Mother, What is it?

An ugly Thing Child; an ugly Thing, said she. But Mother, What is it like? said he:

*The Pilgrims
are afraid.*

'Tis like I cannot tell what, said she; and now it is but a little Way off: Then said she, It is nigh.

Well, said *Mr. Great-heart*, let them that are most afraid, keep close to me: So the Fiend came on, and the Conductor met it; but when it was just come to him, it vanished to all their Sights: Then remembered they what had been said some Time ago; Resist the Devil, and he will flee from you.

They

They went therefore on, as being a little refreshed; but they had not gone far, before *Mercy*, looking behind her, saw, as she thought, something almost like a Lyon; and it came a great padding Pace after; and it had a hollow Voice of Roaring, and at every Roar that it gave, it made the Valley Echo, and all their Hearts to quake, save the Heart of him that was their Guide. - So it came up, and Mr. *Great-heart* went behind, and put the Pilgrims all before him. The Lyon also came on apace, and Mr. *Great-heart* address'd himself to give him Battle, 1 *Pet.* 5. 8. But when he saw that it was determined, That Resistance should be made, he also drew back, and came no farther.

Great-heart encourages 'em.

A Lyon.

Then they went on again, and their Conductor did go before them, till they came at a Place where was cast up a Pit. the whole Breadth of the Way, and before they could be prepared to go over that, a great Mist and a Darkness fell upon them, so that they could not see. Then said the Pilgrims, Alas! Now what shall we do? But their Guide made answer, Fear not, stand still and see what an End will be put to this also; so they staid there because their Path was marr'd. They then also thought that they did hear more apparently the Noise and rushing of the Enemies, the Fire also and Smoke of the Pit, was much easier to be discerned. Then said *Christiana* to *Mercy*, Now I see what my poor Husband went through: I have heard much of this Place, but I never was here afore now, poor Man, he went here all alone in the Night; he had Night almost quite through the Way, also these Fiends were busie about him, as if they would have torn him in Pieces. Many have spoke of it, but none tell what the Valley of The Shadow of Death should mean, until they come in themselves, The Heart knows its own Bitterness,

A Pit and Darkness.

Christiana now knows what her Husband felt.

a stranger intermeddlet h not with its Joy? To be here is a fearful Thing.

Great heart. This is like doing Business in great Waters, or like going down into the Deep;
Great heart's Reply. this is like being in the Heart of the Sea, and like going down to the Bottoms of the Mountains: Now it seems

as if the Earth, with its Bars, were about us for ever. But let them that walk in Darkness, and have no Light, trust in the Name of the Lord, and stay upon their God. For my part, as I have told you already, I have gone often through this Valley, and have been much harder put to it then now I am, and yet you see I am alive. I would not boast, for that I am not my own Saviour. But I trust we shall have a good Deliverance. Come, pray for Light to him that can lighten our Darkness, and that can rebuke, not only these, but all the Satans in Hell.

So they cried and prayed, and God sent Light and Deliverance, for there was now no Lett in their Way: no net there, where but now they were stopt with a Pit. Yet they were not got through the Valley; so they went on still, and beheld great Stinks and loathsome Smells, to the great Annoyance of them. Then said *Mercy to Christians*, There is not such pleasant Being here as at the Gate, or at the Interpreter's, or at the House where we lay last.

One of the Boy's Reply. O but, said one of the Boys, it is not so bad to go thro here, as it is to abide here always; and for ought I know, one Reason why we must go this way to the House prepared for us, is, That our Home might be made the sweeter to us.

Well said, *Samuel*, quoth the Guide; thou hast now spoke like a Man. Why, if ever I get out here again, said the Boy, I think I shall prize Light, and good Way, better than ever I did in all my Life. Then said the Guide, We shall be out by-and-by.

So on they went, and Joseph said, *Cannot we see to the End of this Valley as yet?* Then said the Guide, Look to your Feet, for we shall presently be among Snares: So they looked to their Feet, and went on; but they were troubled much with the Snares. Now when they were come among the Snares, they espied a Man cast into the Ditch on the left Hand, with his Flesh all rent and torn. Then said the Guide, That is one *Heedless*, that was a going this Way; *Heedless is* he has lain there a great while; there *slain, and* was one *Takeheed* with him, when he *Takeheed pre-* was taken and slain, but he escaped *served.* their Hands. You cannot imagine how many are killed hereabouts, and yet Men are so foolishly venturous, as to set out lightly on Pilgrimage, and to come without a Guide. Poor *Christian*! it was a Wonder that he here escaped, but he was beloved of his God; also he had a good Heart of his own, or else he could never have done it. Now they drew towards the End of the Way, *1 Part, p. 105,* and just there where *Christian* had seen *106.* the Cave when he went by, out thence *Maul a Giant,* came forth *Maul a Giant.* This *Maul* did use to spoil young Pilgrims with Sophistry, and he called *Great-heart* by his Name and said unto him, How many Times have you been forbidden to do these Things? Then said Mr. *He quarrels* *Great-heart,* What Things? What *with Great-* Things, quoth the Giant, you know *Hears.* what Things; but I will put an End to your Trade. But, pray, said Mr. *Great-heart,* before we fall to it, let's understand wherefore we must fight: (Now the Women and Children stood trembling, and knew not what to do.) Quoth the Giant, You rob the Country, and rob it with the worst of Thieves. These are bus Generals, said Mr. *Great-heart,* come to Particulars, Man.

Then said the Giant, Thou profitest the Craft of a Kidnapper, thou gathest up Women and Children, and carriest them into a strange Country, to the weakning of my Master's Kingdom. But now *Great-heart* reply'd, I am a Servant of the God of Heaven, my Business is to persuade Sinners to Repentance, I am commanded to do my Endeavour to turn Men, Women and Children, from Darkness to Light, and from the Power of Satan to God; and if this be indeed the Ground of thy Quarrel, let us fall to it as soon as thou wilt.

Then the Giant came up, and Mr. *Great-heart* went to meet him, and as he went, he drew his Sword, but the Giant had a Club. - So without more ado they fell to it, and at the first Blow the Giant struck Mr. *Great-heart* down upon one of his Knees, with that the Women and Children cried: So Mr. *Great-heart* recovering himself, laid about him in full lusty manner, and gave the Giant a Wound in his Arm; that he fought for the Space of an Hour, to that Height of Heat, that the Breath came out of the Giant's Nostrils, as the Heat doth out of a boiling Cauldron.

Then they sat down to rest them, but Mr. *Great-heart* betook himself to Prayer; also the Women and Children did nothing but sigh and cry all the Time that the Battle did last.

When they had rested them, and taken Breath, they both fell to it again, and Mr. *Great-heart* with a full Blow fetch'd the Giant down to the Ground; Nay, hold, let me recover, quoth he. So Mr. *Great-heart* let him fairly get up: So to it they went again, and the Giant miss'd but little of breaking Mr. *Great-heart*'s Skull with his Club.

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Mr. Great-heart seeing that, runs to him in the full Heat of his Spirit, and pierced him under the fifth Rib; with that the Giant began to faint, and could hold up his Club no longer. Then Mr. Great-heart seconded his Blow, and smite the Head of the Giant from his Shoulders. Then *He is slain, and the Women and Children rejoiced, and his Head disposed of.* Mr. Great-heart also praised God, for the Deliverance he had wrought.

When this was done, they among them erected a Pillar, and fasten'd the Giant's Head thereon, and wrote under it in Letters that Passengers might read:

*He that did wear this Head, was one
That Pilgrims did misuse;
He stop't their Way, he spared none,
But did them all abuse:
Until that I Great heart arose,
The Pilgrims Guide to be;
Until that I did him oppose,
That was their Enemy.*

Now I saw that they went to the Ascent that was a little way off cast up to be a Prospect for Pilgrims (that was the Place from whence *Christian* had the first Sight of *Faithful* his Brother.) Wherefore here they sat down, and rested, they also here did eat and drink, and make merry; for that they had gotten Deliverance from this so dangerous an Enemy. As they sat thus and did eat, *Christian* ask'd the Guide, *If he had got no Hurt in in the Battle?* Then said Mr. Great-heart, No, save a little on my Flesh; yet that also shall be so far from being to my Detriment, that it is at present a Proof of my Love to my Master and you, and shall be a Means, by Grace, to increase my Reward at last.

The Second Part of.

But was you not afraid, good Sir, when you saw him come with his Club? *no*

It is my Duty, said he, to distrust mine own Ability, that I may have Reliance on him that is Stronger than all. But what did you think, when he fetch'd you down to the Ground at the first Blow? Why. I thought, quoth he, that so my Master himself was served, and yet he it was that conquered at last.

Matt. When you all have thought what you please, I think God has been wonderful Good unto us, both in bringing us out of this Valley, and in deliver'ing us out of the Hand of this Enemy; for my part, I see no Reason why we should distrust our God any more, since he has Now, and in Such a Place as this, given us such Testimony of his Love as this.

Then they go up, and went forward: Now a little before them stood an Oak, and under it when they came to it, they found an old Pilgrim fast asleep, they knew that he was a Pilgrim by his Clothes and his Staff and his Girdle.

So the Guide, Mr. Great heart, awaked him, and the old Gentleman, as he lift up his Eyes, cried out, What's the Matter? Who are you? And what is your Business here?

Great-heart. Come Man, be not so hot, here is none but Friends. Yet the Old Man gets up and stands upon his Guard, and will know of them what they were. Then said the Guide, my Name is Great-heart, I am the Guide of these Pilgrims, which are going to the Celestial Country.

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Honest. Then said Mr. Honest, I cry you mercy, I fear'd that you had been of the Company of those that some Time ago did rob Little Faith of his Money; but Great-heart now I look better about me, I perceive and he. you are honestest People.

Great-h. *Way what would, or could you have done, or help'd your self, if we indeed had been of that Company?*

Hon. Done! Why I would have fought as long as Breath had been in me; and had I so done, I am sure you could never have given me the worst on't; for a Christian can never be overcome, unless he should yield himself.

Great-h. *Well said, Father Honest, quoth the Guide; for by this I know thou art a Cock of the right Kind, for thou hast said the Truth.*

Hon. And by this also I know that thou knowest what true Pilgrimage is; for all others do think, that we are the soonest overcome of any.

Great-h. *Well, now we are happily met; pray let me crave your Name, and the Name of the Place you came from.* Whence Mr. Honest came.

Hon. My Name I cannot, but I came from the Town of Stupidity; it lieth about four Degrees beyond the City of Destruction.

Great-h. *Oh! Are you that Country-man then? I deem'd I have half a guess of you, your Name is old Honesty, is it not? So the old Gentlemen blush'd, and said, Not Honesty in the Abstract, but Honest is my Name, and I wish that my Nature may agree to what I am call'd.*

Hon. But Sir, said the old Gentleman, how could you guess that I am such a Man, since I came from such a Place?

Great-h. *I had heard of you before, by my Master, for he knows all Things that are done on the Earth: But I have often wondred that any should come from your Place, for your Town is worse than is the City of Destruction it self.* Stupidified Ones are worse than those merely carnal.

Hon. Yes, we lie more off from the Sun, and so are more cold and senseless;

but

The Second Part of

but was a Man in a Mountain of Ice, yet if the Son of Righteousness will arise upon him, his frozen Heart shall feel a Thaw; and thus it has been with me.

Great-b. I believe it, Father *Honesty* I believe it; for I know the Thing is true.

Then the Old Gentleman saluted all the *Pilgrims* with a Holy Kiss of *Charity*, and asked them of their Names, and how they had fared since they set out on their *Pilgrimage*.

Christ. Then said *Christiana*, my Name I suppose you have heard of, good *Christian* was my Old *Honesty* Husband, and these four were his Children. But can you think how the Old Gentleman was taken, when she told him who she was! He skipped, he smiled, and blessed them with a thousand good *Wishes*, saying:

Hon. I have heard much of your Husband, and of his Travels and Wars, which he underwent in his Days. Be it spoken to your Comfort, the Name of your Husband rings all over these Parts of the World; his Faith, his Courage, his Enduring, and his Sincerity under all, has made his Name Famous. Then he turned him to the Boys, and asked of them their Names, which they told him: And then said he unto them, *Matthew*, be thou like *Matthew* the Publican not in Vice but in Virtue. *Samuel*, saith he, be thou like *Samuel* the Prophet, a Man of Faith and Prayer. *Joseph*, said he, be thou like *Joseph* in *Poriphar's* House, Chaste, and one that flies from Temptation. And *James*, be thou like *James* the Just, and like *James* the Brother of our Lord. Then they told him of *Mercy*, and how she had left her Town and her Kindred to come along with *Christiana*, and with her Sons. At that the old *Honest* Man said, *Mercy* is thy Name? By *Mercy* shalt thou be sustained, and carried through all those Difficulties that shall

shall assault thee in thy VVay, till thou shalt come thither, where thou shalt look the *Fountain of Mercy in the Face with the Comfort.*

All this while the Guide, Mr. Great-heart was very well pleased, and smiled upon his Companion.

Now as they walked together, the Guide asked the old Gentleman, *If he did not know one Mr. Fearing, that came on Pilgrimage Talk of one out of his Parts?* Mr. Fearing.

Hon. Yes, very well said he; he was a Man that had the Root of the Matter in him, but he was one of the most troublesome Pilgrims that I ever met with in all my Days.

Great-h. *I perceive you knew him, for you have given a very right Character of him.*

Hon. Knew him! I was a great Companion of his, I was with him most an end; when he first began to think of what would come upon us hereafter, I was with him.

Great-h. *I was his Guide from my Master's House to the Gate of the Celestial City.*

Hon. Then you knew him to be a troublesome one.

Great-h. *I did so, but I could very well bear it; for Men of my Calling are oftentimes intrusted with the Conduct of such as he was.*

Hon. VVell then, pray let us hear a little of him, and how he managed himself under your Conduct.

Great-h. VVhy he was always afraid that he should come short whither he had a desire to go. Every thing frightened him that he heard any Body speak of, that had but the least Appearance of Opposition in it: I hear that he lay roaring at the Slough of Despond, for above a Month together, nor durst he, for all he saw several go over before him, venture, tho' they many of them offer'd to lend him their hand. He would not go lack again neither. The Celestial City, he said he should die if he came not to it.

Mr. Fearing's
troublesome
Pilgrimage.

His Behaviour
at the Slough
of Despond.

and yet was dejected at every Difficulty, and stumbled at every Straw that any Body cast in his way. Well, after he had lain at the *Slough of Despond* a great While, as I have told you, one Sun-shine Morning, I don't know how, he ventured, and so got over: But when he was over, he would scarce believe it. He had I think, a *Slough of Despond* in his Mind, a *Slough* that he carry'd ev'ry where with him, or else he could never have been as he was. So he came up to the Gate, you know what I mean, that stands at the Head of this Way, and there also he stood a good While before he would venture to knock. When the

*His Behaviour
at the Gate.*

Gate was opened he would give back and give Place to others, and say that he was not worthy. For all he got before some to the Gate, yet many of them went in before him. There the poor Man would stand shaking and shrinking; I dare say it would have pitied one's Heart to have seen him: *Nor would he go back again.* At last he took the Hammer that hanged at the Gate in his Hand, and gave a small Rap or two; then one opened to him, but he shrunk back as before. He that opened stepp'd out after him, and said, *Thou trembling one, what want'st thou?* With that he fell down to the Ground. He that spake to him wondred to see him so faint. He said to him, *Peace to thee, up, for I have set open the Door to thee, come in, for thou art*

*His Behaviour
at the Interpreter's Door.*

blest. With that he got up, and went in trembling, and when that he was in, he was ashamed to shew his Face. Well, after he had been entertained there a while, as you know how the manner is, he was bid go on his Way, and also told the Way he should take. So he went till he came to our House, but as he behav'd himself at the Gate, so he did at my Master the Interpreter's Door. He lay thereabout in the Cold a good while, before he would adventure to call, yet he would not go back. And the Nights were long and cold then. Nay, he had a Nete of Necessity in his Bosom to my Master

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to receive him, and grant him the Comfort of his House, and also to allow him a stout and valiant Conductor, because he was himself so *Chicken-hearted* a Man; and yet for all that, he was afraid to call at the Door. So he lay up and down thereabouts, till, poor Man, he was almost starv'd; yea, so great was his Dejection, that tho' he saw several others for knocking got in, yet he was afraid to venture. At last, I think, I looked out of the Window, and perceiving a Man to be up and down about the Door, I went out to him, and asked what he was; but, poor Man, the Water stood in his Eyes: So I perceived what he wanted. I went therefore in, and told it in the House, and we shewed the Things to our Lord: So he sent me out again, to entreat him to come in, but I dare say, I had hard Work to do it. At last he came in, and I will say that for my Lord, he carry'd it wonderful loving to him. There were but a few good Bits at the Table; but some of it was laid upon his Trencher. Then he presented the *Note*, and my Lord looked thereon, and said, His Desire shou'd be granted. So, when he had been there a good While, he seemed to get some Heart, and to be a little more comforted. For my Master, you must know, is one of very tender Bowels, especially to them that are afraid; wherefore he carried it so towards him, as might tend most to his Encouragement. Well, when he had a Sight of the Things of the Place, and was ready to take his Journey to go to the City, my Lord, as he did to *Christian* before, gave him a Bottle of Spirits, and some comfortable Thing to eat. Thus we set forward, and I went before him, but the Man was but of few Words, only he would sigh aloud.

How he was Entertained there.

He is a little encouraged at the Interpreter's House.

When we were come to where the three Belows were hanged, he said, That he doubted that that wou'd be his End also. Only he seemed glad when he saw the Cross and the Sepulchre. There

He was frightened at the Gibbet, comforted at the Cross.

The Second Part of

I confess he desired to stay a little to look; and he seemed for a while after to be a little *Comforted*. VVhen we came at the *Hill Difficulty*, he made no stick at that, nor d'd he much fear the Lions: For you must know, *That his Trouble was not about such Things as these; his Fear was about his Acceptance at last.*

I got him in at the *House Beautiful*, I think before he was willing; also when he was in, I brought him acquainted with the Damsels that were *Dumpeish at the House Beautiful* of the Place, but he was ashamed to make himself much for Company; he desired much to be alone, yet he always loved good Talk. and of en would get behind the Skreen to hear it: He also loved much to see *Ancient Things*, and to be *pondring* them in his Mind. He told me afterward, That he loved to be in those two Houses from which he came last, to wit, at the Gate, and that of the *Interpreter*, but that he durst not be so bold as to ask.

VVhen we went also from the *House Beautiful*, down the Hill, into the Valley of Humiliation, he went down as well as ever I saw Man in my Life, for he cared not how mean he was, so he might be happy at last. Yea, I think there was a kind of Sympathy betwixt that Valley and him: For I never saw him better in all his Pilgrimage, than he was in that Valley.

Here he would lie down, embrace the Ground, and kiss the very Flowers that grew in this Valley, *Lam. 3. 27, 28, 29.* He would now be up every Morning by Break of Day, tracing and walking to and fro in the Valley.

But when he was come to the Entrance of the Valley of the Shadow of Death, I thought I should have lost my Man; not for that he had any Inclination to go back, that he always abhorred, but he was ready to die for Fear. O, the *Hobgoblins* will have me, the *Hobgoblins* will have

h've me, cried he; and I could not beat him out on't. He made such a Noise, and such an Out-cry here, that had they but heard him, 'twas enough to encourage them to come and fall upon us.

But this I took very great Notice of, That this Valley was as quiet when he went through it, as ever I knew it before or since. I suppose those Enemies here, had now a special Check from our Lord, and a Command not to meddle until Mr. *Fearing* was passed over it.

It would be too tedious to tell you of all; we will therefore only mention a Passage or two more. When he was come to *Vanity Fair*, I thought he would have fought with all the Men in the Fair;

I feared there we should both have *His Behaviour* been knocked on the Head, so hot was *Mr. Vanity* he against their *Fooleries*; upon the in- *Fair*. chanted Ground he also was very wake-

ful. But when he was come at the River, where was no Bridge, there again he was in a heavy Case; Now, now, he said, he should be drowned for ever, and so never see that Face with Comfort, that he had come so many Miles to behold.

And here, also, I took Notice of what was very Remarkable, The Water of that River was lower at this Time, than ever I saw it in all my Life; so he went over at last, not much above *wet-shod*. When he was going up to the Gate, Mr. *Great-heart* began to take his Leave of him, and to wish him a good

Reception above, so he said, *I shall, I* *His Boldness* *shall*; then parted we asunder, and *I at last* saw him no more.

Hon. Then it seems he was well at last.

Great-heart. Yes, yes, I never had doubt about him, he was a Man of a choice Spirit, only he was always kept very low, and that made his Life so Burthen-some to himself, and so very troublesome to others. *Psal. 83. Rom. 14. 21. 1 Cor. 8, 13.* He was above many



Behold Vanity-Fair! the Pilgrims there
 Are Chain'd, and Ston'd beside:
 Even so it was our Lord pass'd here,
 And in Mount Calvary dy'd.



Behold Vanity-Fair! the Pilgrims there
 Are chain'd and stand beside:
 Even so it was our Lord pass'd here,
 And on Mount *Calvary* dy'd. .

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many, tender of Sin; he was so afraid of doing Injuries to others, that he often would deny himself of that which was lawful, because he would not offend.

Hon. *But what should be the Reason that such a good Man should be all his Days so much in the Dark?*

Reason good *Great-heart.* There are two Sorts of
Men are so in Reasons for it; one is, The wise God
the Dark, will have it so, some must Pipe, and
Mat. 11, 16, some must Weep: Now, Mr. Fearing was
17, 18. one that play'd upon the *Bass*. He and
his Fellows sound the *Sackbut*, whose

Notes are more doleful than the Notes of other Musick are: Tho', indeed, some say, The *Bass* is the Ground of Musick. And for my Part, I care not at all for that Profession, that begins not in Heaviness of Mind. The first String that the Musician usually touches, is the *Bass*, when he intends to put all in Tune; God also plays upon this String first, when he sets the Soul in Tune for himself. Only there was the Imperfections of Mr. Fearing, he could play upon no other Musick but this, till towards his latter End.

I make bold to talk thus Metaphorically, for the ripening of the Wits of *Young Readers*, and because in the Book of the *Revelations*, the Saved are compared to a Company of Musicians that play upon their *Trumpets* and *Harp*, and sing their Songs before the Throne, *Rev. 8 chap. 14. 2, 3.*

Hon. He was a very zealous Man, as one may see by what Relation you have given of him; Difficulties, Lions, or Vanity-Fair, he feared not at all; 'Twas only Sin, Death and Hell that was to him a Terror; because he had some Doubts about his Interest in that Coelestial Country.

A Close about *Great-heart.* You say right, Those were
him, the Things that were his Troubles, and they, as you have well observed, arose from the Weakness of his Mind there about

about; not from Weakness of Spirit as to the Practical Part of a Pilgrim's Life. I dare believe, that as the Proverb is, He could have bit a Fire-brand, had it stood in his Way: But those Things with which he was oppress'd, no Man ever yet could shake off with Ease.

Christiana. *Then said Christiana, This Relation of Mr. Fearing has done me good: Christiana's*
I thought no Body had been like me, but I Sentence.
see there was some Semblance, 'twixt this
good Man and I, only we differed in two Things. His Trou-
bles were so great, that they brake out, but mine I kept
with in. His also lay so hard upon him, they made him that
he could not knock at the Houses provided for Entertainment;
but my Troubles were always such, as made me knock the
louder.

Mer. If I might also speak my mind, I must say, That something of him has Mercy's Sen-
 also dwelt in me. For I have ever sence.
 been more afraid of the Lake, and the
 Loss of a Place in Paradise, than I have been at the
 Loss of other Things. O, though I, may I have the
 Happiness to have a Habitation there, 'tis enough;
 though I part with all the World to win it.

Mat. *Then said Matthew, Fear was*
one Thing that made me think that I was Matthew's
far from having that within me that ac- Sentence.
companies Salvation; but if it was so
with such a good Man as he, why may it not also go well
with me?

James. No Fears, no Grace, said
 James. Though there is not always James's Sen-
 Grace where there is the Fear of Hell, sence.
 yet to be sure there is no Grace where
 there is no Fear of God.

Great-heart. Well, said James, thou hast hit the Mark;
 for the Fear of God is the Beginning of Wisdom; and so be
 sure they that want the Beginning, have neither Middle
 nor End. But we will here conclude our Discourse of
 Mr. Fearing, after we have sent after him his Farewel.

Their Fare-
well about
him.

*Whilst Master Fearing thou didst fear
Thy God : And wast afraid
Of doing any thing while here
That would have thee betray'd.
And didst thou fear the Lake and Pit ?
Would others did so too :
For as for them that want thy Wit,
They do : themselves undo.*

Now I saw, That they all went on in their Talk.
For after Mr. Great-heart had made an end with
Mr. Fearing, Mr. Honest began to tell them of another,
but his Name was Mr. Self-will. He pre-
tended himself to be a Pilgrim, said
Of Mr. Self- will. Mr. Honest, but I perswade my self, he
never came in at the Gate that stands at
the Head of the Way.

Great-heart. Had you ever any Talk with him about it ?

Hon. Yes, more than once or twice ;
Old Honest but he would always be like himself,
had walked Self-willed. He neither cared for Man,
with him. nor Argument, nor Example ; what his
Mind prompted him to, that he would
do, and nothing else could he be got to.

Great-heart. P- y what Principles did he hold ? for I sup-
pose you can tell.

Hon. He held, That a Man might
Self-Will's follow the Vices as well as the Vertues
Opinion. of the Pilgrims, and that if he did both,
he should be cert i ly saved.

Great-heart. How ! If he had said 'Tis possible for the
Best to be guilty of the Vices, as well as partake of the Ver-
tues of Pilgrims, he could not much have been blamed. For,
indeed, we are exempted from no Vice absolutely, but on Con-
dition that we watch and strive. But this I perceive is not
the Thing : But if I understand you right, your Meaning
is, That he was of that Opinion, That it was allowable so
to be.

Hon.

Hon. Ay, Ay, so I mean, and so he believed and practised.

Great-heart. *But what Grounds had he for his so saying?*

Hon. Why, he said he had the Scripture for his Warrant.

Great-heart. *Prishee, Mr. Honest, present us with a few Particulars.*

Hon. So I will. He said, To have to do with other Men's Wives, had been practised by David, God's beloved, and therefore he could do it. He said, To have more Women than one, was a Thing that Solomon practised, and therefore he could do it. He said, That Sarah and the Godly Midwives of Egypt lyed, and so did Rahab, and therefore he could do it. He said, That the Disciples went at the bidding of their Master, and took away the Owner's Ass, and therefore he could do so too. He said, That Jacob got the Inheritance of his Father, in a Way of Guile and Dissimulation, and therefore he could do so too.

Great-heart. *High Base! indeed. And are you sure he was of this Opinion?*

Hon. I have heard him plead for it, bring Scripture for it, bring Arguments for it, &c.

Great-heart. *An Opinion that is not fit to be with any Allowance in the World.*

Hon. You must understand me rightly: He did not say that any Man might do this; but, that those that had the Vertues of those that did such Things, might also do the same.

Great-

Great-heart. But what more false than such a Conclusion? For this is as much as to say, That because good Men heretofore have sinned of Infirmity, therefore he had Allowance so do it of a presumptuous Mind. Or, if because a Child by the Blast of the Wind, or for that it stumbled at a Stone, fell down and defiled it self in Mire, therefore he might wilfully lie down and wallow like a Bear therein. Who could have thought that any one could so far have been blinded by the Power of Lust? But what is written must be true: They stumble at the Word, being Disobedient, whereunto also they were appointed, 1 Pet. 2. 8.

His supposing that such may have the Godly Man's Vertues, who additt themselves to their Vices, is also a Delusion as strong as the other. 'Tis just as if the Dog should say, I have, or may have the Qualities of the Child, because I lick up its stinking Excrements. To eat up the Sin of God's People, Hof. 4. 8. is no Sign of One that is possessed with their Vertues. Nor can I believe, That one that is of this Opinion, can at present have Faith or Love in him. But I know you have made strong Objections against him; prithoe, What can he say for himself?

Hon. Why, he says, To do this by Way of Opinion, seems abundance more honest than to do it, and yet hold contrary to it in Opinion.

Great-heart. A very wicked Answer; for tho' to let loose the Bridle to Lusts, while our Opinions are against such Things, is bad; yet is Sin, and plead a Toleration so to do, is worse; the one stumbles Beholders accidentally, the other pleads them into the Snare.

Hon. There are many of this Man's Mind, that have not this Man's Mouth, and that makes going on Pilgrimage of so little Esteem as it is.

Great-heart. You have said the Truth and it is to be lamented: But he that feareth the King of Paradise, shall come out of them all.

Christian.

Christian. There are strange Opinions in the World. I know one that said, 'Twas Time enough to repent when the came to die.

Great-heart. Such are not overwise: That Man would have been loath, might he have had a Week to run twenty Miles in his Life, to have deferred that Journey to the last Hour of that Week.

Hon. You say right, and yet the Generality of 'em that count themselves Pilgrims, do indeed do thus. I am, as you see, an old Man, and have been a Traveller in this Road many a Day; and I have taken Notice of many Things.

I have seen some that have set out as if they would drive all the World afore them; who yet have in few Days died as they in the Wilderness, and so never got sight of the *Promised Land*.

I have seen some that have promised Nothing at first setting out to be Pilgrims, and that one would have thought could not have lived a Day, that have yet proved very good Pilgrims.

I have seen some who have run hastily forward, that again have, after a little Time, run as fast just back again.

I have seen some who have spoke very well of a Pilgrim's Life at first, that after a While have spoken as much against it.—

I have heard some, when they first set out for Paradise, say positively, There is such a Place, who when they have been almost there, have come back again, and said there is none.

I have heard some vaunt what they would do in case they should be opposed, that have even at a false Alarm fled Faith, the Pilgrim's Way, and all.

Now

Now, as they were thus in their Way, there came one running to meet them, and said, Gentlemen, and you of the weaker Sort, if you love Life, shift for your selves, for the Robbers are before you. *Fresh News of Trouble.*

Great-heart. Then said Mr. *Great-heart*, they be the three that set upon *Little Faith* heretofore. Well, said he, we are ready for them; so they went on their VVay: Now they looked at every Turning when they should have met with the Villains: But whether they heard of Mr. *Great-heart*, or whether they had some other Game, they came not up to the Pilgrims? *1 Part, p. 217. Great-heart's Resolution.*

Christ. *Christiana* then wished for an Inn for her self and her Children, because they were weary. Then said Mr. *Honest*, There is one a little before us, where a very Honourable Disciple, one *Gaius* dwells. So they all concluded to turn in thither, *Rom. 16. 23.* and the rather, because the old Gentleman gave him so good a Report. So when they came to the Door, they went in, not knocking, for Folks use not to knock at the Door of an Inn. Then they called for the Master of the House, and he came to them: So they asked if they might lie there that Night? *Christiana wisheth for an Inn. Gaius, they enter into his House.*

Gaius. Yes, Gentlemen, if you be true Men; for my House is for none but Pilgrims. Then was *Christiana*, *Mercy*, and the Boys the more glad; for that the Inn-keeper was a Lover of Pilgrims. So they called for Rooms, and he shew'd them one for *Christiana* and her Children, and *Mercy*, and another for Mr. *Great-heart* and the old Gentleman. *Gaius entertains them, and how.*

Great;

Great-heart. Then said Mr. Great-heart, good Gaius what hast thou for Supper, for these Pilgrims have come far to Day, and are weary.

Gaius. It is late, said Gaius, so we cannot conveniently go out to seek Food; but such as we have, you shall be welcome to, if that will content you.

Great-heart. We will be content with what thou hast in the House; for as much as I have proved thee, thou art never destitute of that which is convenient.

Then he went down, and spake to Gaius's Cook. the Cook, whose Name was, *Taste that which is Good*, to get ready Supper for so many Pilgrims. This done, he come up again, saying, Come, my good Friends, you are welcome to me, and I am glad that I have a House to entertain you; and, while Supper is making ready, if you please, let us entertain one another with some good Discourse: So they all said, Content.

Talk between Gaius. Then said Gaius, Whose Wife is Gaius and his 1st aged Matron, and whose Daughter is Guests, this young Damsel?

Great-heart. The Woman is the Wife of one Christian, a Pilgrim of former Times, and these are his four Children: The Maid is one of her Acquaintance, one that she hath perswaded to come with her on Pilgrimage. The Boys take all after their Father, and covet to tread in his Steps: Yea, if they do but see any Place where the old Pilgrim hath lain, or any Print of his Foot, it ministrerth Joy to their Hearts, and they covet to lie or tread in the same.

Gaius. Then said Gaius, Is this Christian's Wife, and are these Christian's Children? I knew your Husband's Father

Father, yea, also his Father's Father. Many have been Good of this Stock, their Ancestors dwelt first at *Antioch*. *Christian's* Progenitors. *Acts 11. 12.* (I suppose you have heard your Husband *Of Christian's* talk of 'em) were very worthy Men. *Ancestors.* They have above any that I know, shew'd themselves Men of great Virtue and Courage, for the Lord of the Pilgrims, his Ways, and them that loy'd him. I have heard of many of your Husband's Relations that have stood all Tryals for the sake of the Truth. *Stephen*, that was one of the first of the Family, from whence your Husband sprang, was knock'd o'th' Head with Stones, *Acts 7. 59, 60. Cap. 12. 8.* *James*, another of this Generation, was slain with the Edge of the Sword. To say nothing of *Paul* and *Peter*, Men anciently of the Family from whence your Husband came: There was *Ignatius*, who was cast to the Lyons: *Romans*, whose Flesh was cut by Pieces from his Bones, and *Poly carp*, that play'd the Man in the Fire: There was he that was hanged up in a Basket in the Sun, for the Wasps to eat; and he who they put into a Sack, and cast him into the Sea to be drowned. 'Twould be impossible, latterly to count up all that Family that have suffered Injuries and Death, for the love of a Pilgrim's Life. Nor can I but be glad, to see that thy Husband has left behind him four such Boys as these. I hope they will bear up their Father's Name, and tread in their Father's Steps, and come to their Father's End.

Great heart. Indeed, Sir, they are likely Lads, they seem to chase heartily their Father's Ways.

Gaius. That is it that I sa'd, wherefore *Christian's* Family is like still to spread abroad upon the Face of the Christians Ground, and yet to be numerous upon the Face of the Earth: Wherefore, let *Christiana* look out some Damsels for her Sons, to whom they may be betrothed, &c. that the Name of their Father, and the House of his Progenitors may never be forgotten in the World. Hon.

Hon. 'Tis pity his Family should fall and be extinct.

Gaius. Fall it cannot, but be diminished it may; but let Christians take my Advice, and that's the Way to uphold it.

And Christians, said this Inn-keeper, I am glad to see thee and thy Friend Mercy together here, a lovely Couple. And may I advise, Take Mercy and Matthew into a nearer Relation to thee: If she will, let her be given to Matthew thy eldest Son: 'Tis the Way to preserve a Posterity in the Earth. So this Match was concluded, and in Process of Time they were married: But more of that hereafter.

Gaius also proceeded, and said, I will now speak of the Behalf of Women, to take away their Reproach For as Death and the Curse came into the World by a Woman, Gen. 3. so also did Life and Health: God sent forth his Son, made of a Woman, Gal. 4. Yea, to shew how much those that came after did abhor the Act of the Mother, this Sex in the Old Testament coveted Children, if happily this or that Woman might be the Mother of the Saviour of the World.

I will say again, That when the Saviour was come, Women rejoiced in him, before either Men or Angel, Luke 2. chap. 8. 2, 3. chap 7. 37, 50. John 11. 2. chap. 2, 3. Luke 23. 27. Mat. 27. 55, 56, 60. Luke 24. 22, 23. I read not that ever Men did give unto Christ so much as one Groat, but the Women followed him, and ministered to him of their Substance. 'Twas a Woman that washed his Feet with Tears, and a Woman that anointed his Body to the Burial. They were Women that wept when he was going to the Cross; and Women that followed him from the Cross, and that sat by his Sepulchre when he was Buried: They were Women that were first with him at his Resurrection Morn; and Women that brought Tidings first to his Disciples; That he was risen from the Dead: Women therefore

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therefore are highly favoured, and shew by these Things, that they are Sharers with us in the Grace of Life.

Now the Cook sent up to signify that Supper was almost ready, and sent one to lay the cloth and the trenchers, and to set the Salt and Bread in Order. *Supper ready.*

Then said Matthew, *The Sight of this Cloth, and of this Fore-runner of the Supper, begetteth in me a greater Appetite to my Food than I had before.*

Gaius. So let all ministring Doctrines to thee in this Life, beget in thee a greater Desire to sit at the Supper of the Great King in his Kingdom; for all Preaching, Books and Ordinances here, are but as the laying of the Trenchers, and as setting of Salt upon the Board, when compared with the Feast that our Lord will make for us when we come to his House.

What is to be gathered from laying of the Bread with the Cloth and Trenchers.

So Supper came up, and first a Heave-Shoulder, and a Wave-Breast were set on the Table before them: To shew that they must begin the Meal with Prayer and Praise to God. The Heave-Shoulder David lifted his Heart up to God with, and with the Wave-Breast, where his Heart lay, with that he used to lean upon his Harp, when he play'd. These two Dishes were very fresh and good, and they all eat heartily thereof.

*Lewit. 7. 32.
33. 34. Ch 10.
14. 15. Psalm
25. 1 Heb. 13.
15. Deut. 32.
14. Jud. 9. 13.
Job. 15. 5.*

The Second Part of

The next they brought up, was a Bottle of Wine, as Red as Blood. So *Gaius* said to them, Drink freely, this is the true Juice of the Vine, that makes glad the Heart of God and Man. So they drank and were merry.

*A Dish of
Milk.*

The next was a Dish of Milk well crumbled: But *Gaius* said, *Let the Boys have that, that they may grow thereby,*
1 Pet. 2, 1, 2.

Then they brought up in Course a Dish of Butter and Honey. Then said *Gaius*, eat freely of this, for this is good to chear up, and strengthen your Judgments and Understandings: This was our Lord's Dish when he was a Child: *Butter and Honey shall be eat, that he may know to refuse the Evil, and chuse the Good.*

Then they brought him up a Dish of Apples, and they were very good tasted Fruit. Then said *Matthew*, may we eat Apples, since they were such, by and with which the Serpent beguiled our first Mother?

*A Dish of
Apples.*

Then said *Gaius*,

*Apples were they with which we were beguil'd,
Yet Sin, not Apples, hath our Souls defil'd:
Apples forbid, if eat, corrupts the Blood;
To eat such, when commanded, does us good;
Drink of his Flaggons then, thou Church, his Dove;
And eat his Apples; who are sick of Love.*

Then said *Matthew*, I made the Scruple, because I a while since I was Sick with eating of Fruit.

Gaius

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Gaius. Forbidden Fruit will make you sick, but not what our Lord has tolerated.

While they were thus talking, they were partaking with another Dish, and 'twas a Dish of *Nuts*. Then said some at the Table, Song 6. 11. *Nuts* spoil tender Teeth, especially the *A Dish of* Teeth of the Children: Which when *Nuts*. *Gaius* heard, he said :

Hard Texts are Nuts, (I will not call them Cheaters,) Whose Shells do keep their Kernels from the Eaters. Open then the Shells, and you shall have the Meat, They here are brought, for you to crack and eat.

Then were they very merry, and sat at the Table a long Time, talking of many Things: Then said the old Gentleman, My good Landlord, while ye are cracking your *Nuts*, if you please, do you open this Riddle.

[A Riddle put forth by old Honest]

*A Man there was, tho' some did count him Mad,
The more he cast away, the more he had.*

Then they all gave good heed, wondring what good *Gaius* would say; so he sat still a while, and then thus reply'd :

[*Gaius* opens it.]

*He who thus bestows his Goods upon the Poor,
Shall have as much again, and ten times more.*

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Then said *Joseph*, I dare say, Sir, I *Joseph wonders*. did not think you could have found it out.

Oh! said *Gaius*, I have been trained up in this Way a great while: Nothing teaches like Experience; I have learned of my Lord to be kind, and have found by Experience, that I have gained thereby. There is that scattereth, yet increaseth; and there

is that withholdeth more than is meet, Prov. 11. 24. but it tendeth to Poverty: There is that Chap. 13. 7. maketh himself Rich, yet hath nothing; there is that maketh himself Poor, yet hath great Riches.

Then *Samuel* whispered to *Christiana* his Mother, and said, Mother, This is a very good Man's House, let us stay here a good while, and let my Brother *Matthew* be married here to *Mercy*, before we go any farther.

The which *Gaius* the Host over-hearing, said, With a very good Will, my Child.

So they stay'd here more than a Month, and *Mercy* was given to *Matthew* to Wife.

While they stay'd here, *Mercy*, as her Custom was, would be making Coats and Garments to give to the Poor, by which she brought up a very good Report upon Pilgrims.

But to return again to our Story: After Supper, the Lads desired a Bed, for they were weary with Travelling: Then *Gaius* called to shew them their Chamber; *The Boys go to Bed,* but said *Mercy*, I will have them the rest sit up. to Bed. So she had them to Bed and they slept well, but the rest sat up all Night: For *Gaius* and they were such suitable Company, that

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that they could not tell how to part. Then after much Talk of their Lord, themselves, and their Journey, Old Mr. *Honest* he that put forth the Riddle to *Gaius*, began to nod. Then *Old Honest* said *Great-heart*, What, Sir, you begin *nods*. to be drowsy, come, Rub up, now here's a Riddle for you. Then said Mr. *Honest*, Let us hear it.

Then said Mr. *Great-heart*.

[A RIDDLE.]

*He that will kill,
Must first be over-come:
Who live abroad would,
First must die at home.*

Ha! said Mr *Honest*, it is a hard One, hard to expound, and harder to practice. But, come, Landlord, said he, I will, if you please, leave my Part to you, do you expound it, and I will hear what you say.

No, said *Gaius*, 'twas put to you, and 'tis expected you should answer it.

Then said the old Gentleman:

[The RIDDLE open'd.]

*He first by Grace must conquered be,
That Sin would mortify:
Who, that he lives would convince me,
Unto himself must die.*

It is right, said *Gaius*, good Doctrine and Experience teaches this. For first until Grace displays itself, and overcomes the Soul with its Glory, it is altogether without Heart to oppose Sin; besides, if Sin is Satan's Cords, by which the Soul lies bound,

how should it make Resistance, before it is loosed from that Infirmary?

Secondly. Nor will any that knows either Reason or Grace, believe that such a Man can be a living Monument of Grace, that is a Slave to his own Corruption.

And now it comes in my Mind, I will tell you a Story worth the hearing. There were two Men that went on Pilgrimage, the one began when he was Young, the other when he was Old: The Young Man had strong Corruptions to grapple with, the old Man's were weak with the Decays of Nature: The Young Man trod his Steps as even as did the old One, and was every way as light as he: Who now, or which of them had their Graces shining clearest, since both seem'd to be alike.

*A Question
worth the
minding.*

Honest. The young Man's doubtless For that which heads it against the greatest opposition, gives best Demonstration that it is strongest; especially when it also holdeth Peace with That that meets not with half so much; as to be sure Old Age does not.

Besides, I have observed, That old Men have blessed themselves with this Mistake; Namely, taking the Decays of Nature for a gracious Conquest over Corruptions, and so have been apt to beguile themselves.

A mistake. Indeed old Men that are Gracious, are best able to give Advice to them that are Young, because they have seen most of the Emptiness of Things: But yet, for an old and a young Man to set out both together, the young one has the Advantage of the fairest Discovery of a work of Grace within him.

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him though the old Man's Corruptions are naturally the weakest.

Thus they sat talking 'till break of Day. Now when the Family was up, *Christiana* bid her Son *James* that he should read a Chapter: so he read the 53d of *Isaiah*; when he had done, *Mr. Honest* asked why it was said, *That the Saviour is said to come out of a dry Ground, and also that he had no Form or Comeliness in Him.*

Another
Question.

Great-heart. Then said *Mr. Great-heart*: To the first I answer; Because the Church of the Jews, of which Christ came, had then lost almost all the Sap, and Spirit of Religion. To the second I say, the Words are spoken in the Person of the Unbeliever, who, because they want the Eye that can see into our Prince's Heart, therefore they judge of him by the Meanness of his Outside.

Just like those, that know not that Precious Stones are covered over with a homely Crust; who, when they have found one, because they know not what they have found, cast it again away, as Men do a common Stone.

Well, said *Gaius*, now you are here, and since, as I know, *Mr. Great-heart* is good at his Weapons, if you please, after we have refreshed ourselves, we will walk into the Fields, to see if we can do any Good. About a Mile from hence, there is one *Slay Good*; a Giant, that does much annoy the King's High-way in these Parts. And I know whereabout his Haunt is, he is Master of a Number of Thieves; 'twould be well if we could clear these Parts of him.

Giant Slay-
Good assault-
ed and slain.

So

So they consented and went, Mr. *Great-heart* with his Sword, Helmet, and Shield; and the rest with Spears and Staves.

When they came to the Place where he was, they found him with one *Feeble-mind* in his Hand, whom his Servants had brought unto him, having taken him in the Way; now the Giant was rifling him, with a Purpose, after that, to pick his Bones; for he was of the Nature of *Flesh-Eaters*.

Well, so soon as he saw Mr *Great-heart* and his Friends at the Mouth of his Cave, with their Weapon, he demanded what they wanted.

Great-heart. We want thee; for we are come to revenge the Quarrels of the many that thou hast slain of the Pilgrims, when thou hast dragged them out of the King's Highway; wherefore come out of thy Cave. So he armed himself and came out, and to Battle they went, and fought for above an Hour, and then stood still to take Wind.

Slay-Good. Then said the Giant, Why are you here on my Ground?

Great-heart. To revenge the Blood of Pilgrims, as I also told thee before; so they went to it again, and the Giant made Mr. *Great-heart* give back; but he came up again, and in the Greatness of his Mind, he let fly with such Stoutness at the Giant's Head and Sides, that he made him let his Weapon fall out of his Hand; so he smote him, and slew him; and cut off his Head, and brought it away to the Inn. He also took *Feeble-mind* the Pilgrim, and brought him with him to his Lodgings. When they were come Home, they shewed his Head to the Family, and set it up as they had done others before, for a Terror

Terror to those that shall attempt to do as he hereafter.

Then they asked Mr. *Feeble-mind*, how he fell into his Hands?

Feeb'e-mind Then said the poor Man, I am a sickly Man, as you see and because *Death* did usually once a Day knock at my Door, I thought I should never be well at Home: So I betock my self to a Pilgrim's life; and have travelled hither from the Town of *Uncertain*, where I and my Father were born. I am a Man of no Strength at all of Body, nor yet of Mind, but would if I could, though I can but crawl, spend my Life in the Pilgrim's Way. When I came at the Gate that is at the Head of the Way, the Lord of that Place did entertain me freely; neither objected he against my weakly Looks nor against my *Feeble-mind*; but gave me such Things that were necessary for my Journey, and bid me hope to the End. When I came to the House of the Interpreter, I received much kindness there: and because the Hill of *Difficulty* was judged too hard for me, I was carried up that by one of his Servants. Indeed I have found much Relief from Pilgrims, though none was willing to go so softly as I am forced to do: Yet still as they came on, they bid me be of good cheer, and said, That it was the Will of their Lord, that Comfort should be given to the *Feeble-minded*, and so went on their own Pace. 1 *Thes.* 5-4. When I was come to *Affault-Lane*, then this *Giant* met with me, and bid me prepare for an *Encounter*: But alas! feeble one that I was, I had more need of a *Cordial*: So he came up and took me, I conceived he should not kill me: Also when he had got me into his Den, since I went not with him willingly, I believed I should come out alive again: For I have heard, That *Mark this*, not any Pilgrim that is taken Captive

by violent Hands, if he keeps Heart-whole towards his Master, is, by the Laws of Providence to die by the Hand of the Enemy. Robb'd I look'd to be, and robb'd to be sure I am; but I am, as you see, escaped with Life, for the which I thank my King as Author, and you as the Means. Other Brunts I also look for, but this I have resolv'd on, to wit, to run when I can, to go when I cannot run, and to creep when I cannot go. As to the main, I thank him that loved me, I am fix'd; my Way is before me, my Mind is beyond the River that has no Bridge, tho' I am, as you, but of a feeble Mind.

Hon. Then said old Mr. Honest, Have not you some Time ago, been acquainted with one Mr. Fearing a Pilgrim.

Feeble. Acquainted with him; Yes; he came from the Town of Stupidity, which lies four Degrees Northward of the City of Destruction, and as many off of where I mind's, Uncle. was born; yet we were well acquainted, for indeed he was my Uncle, my Father's Brother; he and I have been much of a Temper, he was a little shorter than I, but yet we were much of a Complexion.

Honest. I perceive you know him, and *Feeble mind* I am apt to believe also, That you were related one to another; for you have his *has some of* whitely Look, a Cast like his with your *Mr Fearing's* Features. *Eye, and your Speech is much alike.*

Feeble. Most have said so, that have known us both; and besides, what I have read in him, I have for the most part found in myself.

Gaius,

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Gaius. Come, Sir, said good Gaius, be of good Cheer, you are welcome to me, and to my House, and what thou hast a mind to, call for freely; and what thou would'st have my Servants do for thee, they will do it with a ready Myd.

Gaius comfort him. Notice to be taken of Providence: Tidings how one Not-right was slain by a Thunder-bolt, and Mr Feeble-mind's Comment upon it.

Then said Mr. Feeble-mind, This is an unexpected Favour, and as the Sun shining out of a very dark Cloud: Did Giant Slay-good intend me this Favour when he stopped me, and resolved to let me go no farther? Did he intend, that after he had rifled my Pocket, I should go to Gaius mine Host? Yet so it is.

Now, just as Mr. Feeble-mind and Gaius were thus in Talk, there comes one running, and called at the Door, and told, That about a Mile and a half off, there was one Mr. Not-right a Pilgrim struck Dead upon the Place where he was, with a Thunder-bolt.

Feeb. Alas! said M. Feeble-mind, is he slain? He overtook me some Days before I came so far as hither, and would be my Company-keeper: He also was with me when Slay-good the Giant took me, but he was nimble of his Heels, and escaped! But it seems, he escaped to Die, and I was took to Live.

What, one would think, doth seek to slay out-right,
Oft-times delivers from the saddest Plight.
That very Providence, whose Face is Death,
Doth oft-times to the Lowly, Life bequeath:
I taken was, he did escape and flee;
Hands cross, give Death to him, and Life to me.

Now

Now about this Time, *Matthew* and *Gaius* were married; also *Gaius* gave his Daughter *Phoebe* to *James*, *Matthew's* Brother, to Wife; after which Time, they yet staid about ten Days at *Gaius's* House, spending their Time, and the Seasons, like as the Pilgrims used to do.

*The Pilgrims
prepare to go
forward.*

Reckoning.

*Luke 10. 34,
35. How they
greet one a-
nother at part-
ing. 3 John 5.
6.*

When they were to depart, *Gaius* made them a Feast, and they did eat and drink, and were merry. Now the Hour was come that they must be gone; wherefore Mr. *Great-heart* called for a Reckoning. But *Gaius* told him, That at his House it was not the Custom for Pilgrims to pay for their Entertainment. He boarded them by the Year, but looked for his Pay from the good *Samaritan*, who had promised him, at his Return, whatsoever Charge he was at with them, faithfully to repay him. Then said Mr. *Great-heart* to him,

Great-heart. Beloved, thou do'st faithfully, whatsoever thou do'st, to the Brethren and to Strangers, which have born Witness of thy Charity before the Church, whom if thou (yet) *Gaius's last Kindness to Feeble mind.* bring forward on their Journey, after a Godly Sort, thou shalt do well.

Then *Gaius* took his Leave of them all, and his Children, and particularly Mr. *Feeble-mind*. He also gave him something to drink by the Way.

Now Mr. *Feeble-mind*, when they were going out of the Door, made as if he intended to linger. The which when Mr. *Great-heart* espied, he said, Come Mr. *Feeble-mind*, pray do you go along with us, I will be your Conductor, and you shall fare as the rest.

Feeble-

Feeble. Alas ! I want a suitable Companion ; you are all lusty and strong, but I, as you see, am weak ; I chuse therefore rather to come behind, lest by Reason of my many Infirmities, I should be both a Burden to myself and to you. I am, as I said, a Man of a weak and a feeble Mind, and shall be offended and made weak at that which others can bear. I shall like no Laughing : I shall like no gay Attire : I shall like no unprofitable Questions. Nay, I am so weak a Man, as to be offended with that which others have a Liberty to do. I do not know all the Truth : I am a very ignorant Christian Man : Sometimes, If I hear some rejoice in the Lord, it troubles me, because I cannot do so too. It is with me, as it is with a weak Man among the strong, or as a Lamp despised, (he that is ready to slip with his Feet, is as a Lamp despised in the Thought of him that is at ease ;) so that I know not what to do.

Feeble-mind
for going be-
hind.

His Excuse
for it.

Job. 12. 5.

Great-heart But, Brother, said Mr. *Great-heart*, I have it in Commission to comfort the *Feeble-minded*, and to support the Weak. You must needs go along with us ; we will wait for you, we will lend you our Help ; we will deny ourselves of some Things both *Opinionative* and *Practical*, for your Sake : We will not enter into doubtful Disputations before you ; we will be made all Things to you, rather than you shall be left behind.

Great-heart's
Commission.

1 Thes. 5. 15.
Rom. 14.
1 Cor. 8. 9.
22. A Chri-
stian Spirit.
Psal. 38. 16.

Now,

The Second part of

Now, all this while they were at *Gaius's Door*; and behold, as they were thus in the Heat of their Discourse, *Mr. Ready-to-halt* came by, with his Crutches in his Hand, and he also was going on Pilgrimage.

Feeble-mind. Then said *Mr. Feeble-mind* to him, *How camest thou hither? I was but now complaining that I had not a suitable Companion, but thou art according to my wish. Welcome, welcome, good Mr. Ready-to-halt. I hope thee and I may be some Help.*

Ready-to-halt. I shall be glad of thy *Feeble-mind* Company, said the other; and good glad to see *Mr. Feeble-mind*, rather than we will *Ready-to-halt* part, since we are thus happily met, *halt come by.* I will lend thee one of my Crutches.

Feeble-mind. Nay, said he, tho' I thank thee for thy Good-will, I am not inclin'd to halt before I am lame. Howbeit, I think, when Occasion is, it may help me against a Dog.

Ready-to-halt. If either myself, or my Crutches can do thee a Pleasure, we are both at thy Command, good *Mr. Feeble-mind*.

Thus therefore they went on. *Mr. Great-heart* and *Mr. Honest* went before, *Christiana* and her Children went next, and *Mr. Feeble-mind* and *Mr. Ready-to-halt* came behind with his Crutches. Then said *Mr. Honest*:

Hon. Pray, Sir, now we are upon the New Talk. Road, tell us some profitable Things of some that have gone on Pilgrimage before us.

Great-heart. With a Good-will. I suppose you have heard how *Christian* of old did meet with *Spillyon* in the Valley of Humiliation, and also what hard Work he had to go thorow the Valley of the Shadow of Death. Also I think you cannot but have heard how

Faithful

the Pilgrim's Progress. 123

Faithful was put to it with *Madam Wanton*, with *Adam the First*, with one *Discontent* and *Shame*: Four as deceitful Villains a Man can meet with upon the Road. 1 Part, from page 111, to page 122.

Hon. Yes, I believe I heard of all this; but indeed good *Faithful* was hardest put to it with *Shame*, he was an unwearied one.

Great-heart. Ay, for as the Pilgrim well said, He of all Men had the wrong Name.

Hon. But pray Sir, where was it that *Christian* and *Faithful* met *Talkative*? That same was also a Notable One.

Great-heart. He was a confident Fool, yet many follow his Ways.

Hon. He had like to have beguiled *Faithful*.

Great-heart. Ay, but *Christian* put him into a Way quickly to find him out. Thus they went on till they came at the Place where the *Evangelist* met with *Christian* and *Faithful*, and prophesied to them what should befall them at *Vanity-Fair*. 1 Part, p. 124, 127, 144.

Great-heart. Then said their Guide, hereabouts did *Christian* and *Faithful* meet with *Evangelist*, who prophesied to them of what Troubles they should meet with at *Vanity-Fair*.

Hon. Say you so! I dare say it was a hard Chapter that then he did read unto them.

Hon,

The Second Part of

Great heart. 'Twas so, but he gave
 1 Part p. 157. 'em Encouragement withal. But what
 do we talk of them, they were a Cou-
 ple of Lion-like Men; they had set their Faces like
 Flints. Don't you remember how undaunted they
 were when they stood before the Judge.

Hon. Well, Faithful, bravely suffer'd!

Great heart. So he did, and as brave Things came
 on't: For Hopeful and some others, as the Story relates
 it, were converted by his Death.

Hon. Well, but pray go on; for you are well acquainted
 with things.

Great heart. Above all that Christian
 1 Part p. 167. met with after he had passed thro' Va-
 nity-Fair, one By Ends was the arch One.

Hon. By-Ends, what was he?

Great heart. A very Arch-Fellow, a down-right Hy-
 pocrite; one that would be Religious which Way ever
 the world went; but so cunning, that he would be
 sure never to lose or suffer for it.

He had his Mode of Religion for every fresh Occa-
 sion, and his Wife was as good at as he. He would
 turn and change from Opinion to Opinion; yea, and
 plead for so doing too. But as far as I could learn, he
 came to an ill End with his *By-Ends*; nor did I ever
 hear that any of his Children were ever of any esteem
 with any that truly feared God.

Now by this Time they were come
They come with- within sight of the Town of *Vanity*,
in sight of where *Vanity-Fair* is kept. So when they
Vanity-Fair. saw that they were so near the Town,
Psal. 21. 16. they consulted with one another how
 they should pass through the Town,
 and

the Pilgrim's Progress. 125

and some said one Thing, and some another. At last Mr. *Great-heart* said, I have, as you may understand, often been a Conductor of Pilgrims through this Town; now I am acquainted with one *Mnason*, a *Cyprusian* by Nation, an old disciple, at whose House we may lodge. If you think good, said he, we will turn in there.

They enter into Mr. Mnason's to lodge.

Content, said Old *Honest*; Content, said *Christiana*; Content, said Mr. *Feeble-mind*; and so they said all. Now you must think it was *Eventide* by that they got to the Out-side of the Town; but Mr. *Great-heart* knew the Way to the Old Man's House. So thither they came; and he called at the Door, and the Old Man within knew his Tongue so soon as ever he heard it; so he opened, and they all came in. Then said *Mnason* their Host, How far have ye come to Day? So they said, From the House of *Gaius* our Friend. I promise you, said he, you have gone a good Stitch, you may well be weary, sit down. So they sat down.

Great-heart. Then said their Guide, Come, What Cheer, good Sirs, I dare say you are Welcome to my Friend?

Mnason. I also, said Mr. *Mnason*, do bid you Welcome; and whatever you want, do but say, and we will do what we can to get it for you.

They are glad of Entertainment.

Honest. Our great Want, a While since, was Harbour and good Company, and now I hope we have both.

Mnason. For Harbour, you see what it is; but for good Company, that will appear in the Trial.

Great-

Great-heart. Well said Mr. Great-heart, will you have the Pilgrims into their Lodging.

Mnaſon. I will ſaid Mr. Mnaſon. So he had them to their reſpective Places; and alſo ſhewed them a very fair Dining-Room, where they might be, and Sup together, until Time was come to go to reſt.

Now when they were ſet in their Places, and were a little cheary after their Journey, Mr. Honelt asked his Landlord, if there were any ſtore of good People in the Town?

Mnaſon. We have a few, for indeed they are but a few, when compared with them on the other ſide.

Honelt. But how ſhall we do to ſee ſome of them? For the ſight of good Men to ſee ſome of the good People in the Town. *of them? For the ſight of good Men to ſee ſome of the good People in the Town. like to the appearing of the Moon and Stars to them that are to the Moon and Stars.*

Mnaſon. Then Mr. Mnaſon ſtamped with his Foot, and his Daughter Grace came up: So he ſaid unto her, Grace, go you, tell my Friends, Mr. Contrite, Mr. Holy-man, Mr. Love-Some ſent for. Saints, Mr. Dare-Not-Lye, and Mr. Penitent, that I have a Friend or two at my Houſe that have a mind this Evening to ſee them.

So Grace went to call them, and they came, and after Salutation made, they ſat down together at the Table.

Then ſaid Mr. Mnaſon, their Landlord, my Neighbours, I have, as you ſee, a Company of Strangers come to my Houſe; they are Pilgrims: They

the Pilgrim's Progress. 127

They come from afar, and are going to Mount Sion. But who, quoth he, do you think this is? pointing his Finger to *Christiana*: It is *Christiana*, the Wife of *Christian*, that famous Pilgrim, who, with *Faithful* his Brother, were so shamefully handled in our Town. At that they stood amazed, saying, We little thought to see *Christiana* when *Grace* came to call us, wherefore this is a very comfortable surprize. Then they asked her about her Welfare, and if these young Men were her Husband's Sons, And when she had told them they were, they said, the King whom you love and serve, make you as your Father, and bring you where he is in Peace.

Hon. Then Mr. Honest (*when they were all sat down*) asked Mr. Contrite and the rest, in what Posture their Towns were at present.

Some Talk betwixt Mr. Honest and Mr. Contrite.

Cont. You may be sure we are full of Hurry in Fair-Time. * 'Tis hard keeping our Hearts and Spirits in good Order, when we are in a cumbred condition. He that lives in such a Place as this, and that has to do with such as we have, has need of an Item to caution him to take heed every Moment of the Day.

** The Fruit of Watchfulness.*

Honest. But how are your Neighbours now for Quietness?

Cont. They are much more moderate now than formerly. You know how *Christian* and *Faithful* were used at our Town: But of late, I say, they have been far more moderate. I think the Blood of *Faithful* lieth with Load upon them 'till now; for since they buried him,

Persecution not so hot at Vanity-Fair as formerly.

they

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they have been ashamed to burn any more; in those Days we were afraid to walk the Streets, but now we can shew our Heads. Then the Name of a Professor was odious; now, especially in some Parts of our Town, (for you know our Town is large) Religion is counted Honourable.

Then said Mr. Contrite to them, Pray how fareth it with you in your Pilgrimage; how stands the Country affected towards you?

Hon. It happens to us, as it happeneth to Way-faring-men; sometimes our way is clean, sometimes foul; sometimes up Hill, sometimes down Hill; we are seldom at a Certainty: The Wind is not always on our Backs, nor is every one a Friend that we meet with in the way. We have met with some notable Rubs already; and what are yet behind we know not, but for the most part we find it true, that has been talked of old, *A good Man must suffer Trouble.*

Contrite. You talk of Rubs, what Rubs have you met withal?

Hon. Nay, ask Mr. Great-heart our Guide, for he can give the best Account of that.

Great-heart. We have been beset three or four times already: First, *Christiana* and her Children were beset with two Ruffians, that they feared would take away their Lives. We were beset with Giant Blood-man, Giant Maul, and Giant Slay-good. Indeed we did rather beset the last, than were beset of him. And thus it was: After we had been some Time at the House of *Gaius*, mine Host, and of the whole Church, we were minded upon a Time to take our Weapons with us, and so go see if we could light upon any of those that were Enemies to Pilgrims; (for we heard that there was a notable One thereabouts) Now *Gaius* knew his

Haunc

the Pilgrim's Progress. 129

Haunt better than I, because he dwelt thereabout; so we looked and looked, 'till at last we discerned the Mouth of his Cave, then were we glad, and plucked up our Spirits. So we approached up to his Den, and lo, when we came there, he had dragged by mere Force into his Net, this poor Man, Mr. *Feeble-mind*, and was about to bring him to his End. But when he saw us, supposing, as we thought, he had another Prey, he left the poor Man in his House, and came out. So we fell to it full fore, and he lustily laid about him; but in Conclusion, he was brought down to the Ground, and his Head cut off, and set up by the Way-Side, for a Terror to such as should after practice such Ungodliness. That I tell you the Truth, here is the Man himself to affirm it, who was as a Lamb taken out of the Mouth of the Lion.

Feeble-mind. Then said Mr. *Feeble-mind*, I found this true, to my Cost and Comfort; to my Cost, when he threatened to pick my Bones every Moment; and to my comfort, when I saw Mr. *Great-heart* and his Friends, with their Weapons approach so near for my Deliverance.

Holy-man Then said Mr. *Holy-man*, there are two Things that they have need to be possessed with that go on Pilgrimage, *Courage*, and an *unspotted Life*. If they have not *Courage*, they can never hold on their Way? and if their Lives be loose, they will make the very Name of a Pilgrim stink.

Mr. Holy-man's Speech,

Love-s. Then said Mr. *Love-s*. I hope this Caution is not needful among you. But truly there are many that go upon the Road, that rather declare themselves Strangers to Pilgrimage, than Strangers and Pilgrims in the Earth.

Mr. Love-saint's speech.

Dare.

Dare-not. Then said Mr. Dare-not-lye, 'Tis true, they neither have the Pilgrim's Weed, nor the Pilgrim's Courage; they go not uprightly, but all awry. Mr. Care-not. with their Feet, one Shoe goeth inward, lye's Speech. another outward, and their Hosen out behind; there a Rag, and there a Rent, to the Disparagement of their Lord.

Penit. These Things, said Mr. Penitent, they ought to be troubled for, nor are the Pilgrims like to have that Grace upon them and their Pilgrims Progress, as they desire, until the Way is clear'd of such Spots and Blemishes.

Thus they sat talking and spending the Time, until Supper was set upon the Table, unto which they went and refreshed their weary Bodies; so they went to rest. Now they staid in their Fair a great while, at the House of Mr. Mnason, who, in process of Time, gave his Daughter Grace unto Samuel, Christian's Son, to Wife, and his Daughter Martha to Joseph.

The Time, as I said, that they lay here, was long (for it was not now as in former Times.) Wherefore the Pilgrims grew acquainted with many of the good People of the Town, and did them what Service they could. Mercy, as she was wont, laboured much for the Poor, wherefore their Bellies and Backs blessed her, and she was there an Ornament to her Profession. And to say the Truth for Grace, Phebe and Martha, they were all of a very good Nature, and did much Good in their Places. They were also all of them very Fruitful, so that Christian's Name, as was said before, was like to lye in the World.

While

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While they lay here, there came a *Monster* out of the Woods, and slew many of the People of the Town. It would also carry away their Children, and teach them *A Monster.* to suck its whelps. Now no Man in the Town durst so much as face this *Monster*; but all Men fled when they heard of the Noise of his coming.

The *Monster* was like unto no one Beast upon the Earth: Its Body was like a Dragon, and it had seven Heads and ten Horns. *It made great Havock of Children, and yet it was governed by a Woman.* This *Monster* propounded Conditions to Men; and such Men as loved their Lives more than their Souls, accepted of those Conditions. Rev. 13. 3.
His Shape,
His Nature.

Now this Mr. *Great-heart*, together with these, came to visit the Pilgrims at Mr. *Mnason's* House, entered into a Covenant to go and engage this Beast, if perhaps they might deliver the People of this Town from the Paws and Mouth of this so devouring a Serpent.

Then did Mr. *Great-heart*, Mr. *Contrite*, Mr. *Holy-Man*, Mr. *Dare-not-lye*, and Mr. *Penitent*, with their Weapons go forth to meet him. Now the *Monster* at first was very Rampant, and looked upon these Enemies with *How to en-* great Disdain, but they so belaboured *gage.* him being sturdy Men at Arms, that they made him make a Retreat: So they came home to Mr. *Mnason's* House again.

The *Monster*, you must know, had his certain Seasons to come out in, and to make his Attempts up-
on

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on the Children of the People of the Town, also these Seasons did these Valliant Worthies watch him in, and did continually assault him; infomuch, that in Proceſs of Time, he became not only wounded, but lame; also he had not made the Hayock of the Town-Mens Children, as formerly he has done. And it is verily believed by some, that this Beast will certainly die of his Wounds.

This therefore made Mr. *Great heart* and his Fellows of great Fame in this Town, so that many of the People that wanted their Taste of Things, yet had a Reverend Esteem and Respect for them. Upon this Account therefore it was that these Pilgrims got not much Hurt here. True, there were some of the baser Sort, that could see no more than a Mole, nor understand no more than a Beast; these had no Reverence for these Men, nor took they Notice of their Valour and Adventures.

Well, the Time grew on that the Pilgrims must go on their Way, wherefore they prepared for their Journey. They sent for their Friends, they conferred with them, they had some Time set apart therein to commit each other to the Protection of their Prince. There were again, that brought them of such Things as they had, that were fit for the Weak and the Strong, for the Women and the Men, and so laded them with such Things as were necessary, *Acts 18. 10.*

Then they set forwards on their Way, and their Friends accompanying them so far as was convenient, they again committed each other to the Protection of their King, and departed.

They therefore that were of the Pilgrim's Company, went on, and Mr. *Great-heart* went before them; now the Women and Children being weakly, they

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they were forced to go as they could bear ; by this Means Mr *Ready-to-halt* and Mr *Faeble-mind* had more to sympathize with their Condition.

When they were gone from the Townsmen, and when their Friends had bid them farewell, they quickly came to the Place where *Faithful* was put to Death: Therefore they made a Strand, and thanked him that had enabled them to bear his Cross so well, and the rather, because they now found that they had a Benefit by such a Man's Sufferings as his was,

They went on therefore after this, a good Way further, talking of *Christian* and *Faithful*, and how *Hopeful* joined himself : 1 Part, pag. to *Christian*, after that *Faithful* was 285. dead.

Now, they were come up with the Hill *Lucre*, where the *Silver-Mine* was, which took *Demas* off from his Pilgrimage, and into which, as some think, *By-Ends* fell and Perished ; wherefore they considered that. But when they were come to the Old Monument that stood over-against the *Hill-Lucre*, to wit to the Pillar of Salt that stood also within View of *Sodom*, and its stinking Lake : They marvelled, as did *Christian* before, that Men of that Knowledge and Ripeness of Wit as they were, should be so blind as to turn aside here. Only they considered again, that Nature is not affected with the Harms that others have met with, especially if that Thing, upon which they look, has an attracting Vertue upon the foolish Eye.

I saw now that they went on till they came on the River that was on this Side of the delectable Mountains, 1 Part pag. 189.

To the River where the fine Trees grow on both Sides; and whose Leaves, if taken inwardly, are good against Surfeits, *Psalm 23.* where the Meadows are green all the Year long, and where they might lie down safely.

By this River Side, in the Meadows, there were Cotes and Folds for Sheep, an House built for the nourishing and bringing up of those Lambs, the Babes of those Women that go on Pilgrimage, *Heb. 5. 2. Isa. 40. 11.* Also there was here one that was entrusted with them, who could have Compassion, and that could gather these Lambs with his Arm, and carry them in his Bosom, and that could gently lead those that were with Young. Now to the Care of *this Man*, *Christiana* admonished her four Daughters to commit these little Ones, that by these Waters they might be Housed, Harboured, Succoured, and Nourished, and that none of them might be lacking

in Time to come. This Man, if any of
Jer. 24. 4 them go astray, or be lost, he will
Exod. 34. 11 bring them again; he will also bind
 12, 13, 14, up that which was broken, and will
 15, 16. strengthen them that are sick. Here

they will never want Meat, Drink, and Cloathing: here they will be kept from Thieves and Robbers; for this Man will die before one of those, committed to his Trust, shall be lost. Besides, here they shall be sure to have Good Nature and Admonition, and shall be taught to walk in right Paths, and that you know is a Favour of no small Account, Also here, as you see, are delicate Waters, pleasant Meadows, dainty Flowers, Variety of Trees, and such as bear wholesome Fruit. Fruit not like that
 which

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which *Man* eat of that fell over the Wall, out of *Belzebub's Garden* : But Fruit that procureth Health where there is none, and that continueth and increaseth where it is.

So they were content to commit their Little Ones to him ; and that which was also an Encouragement to them so to do, was, for that all this was to be at the Charge of the King, and so was an Hospital to young Children and Orphans.

Now they went on ; and when they were come to *By Path Meadow*, to the Stile over which *Christian* went with his Fellow *Hopeful*, when they were taken by *Giant Despair*, and put into *Doubling Castle* ; they sat down, and consulted what was best to be done ; to wit, now they were so strong, and had got such a Man as Mr. *Great-heart* for their Conductor, whether they had not best to make an Attempt upon the Giant, demolish his Castle, and if there were any Pilgrims in it, to set them at Liberty, before they went any farther. So one said one Thing, and another said to the contrary. One questioned, if it was lawful to go upon *unconsecrated* Ground ; another said they might, provided their End was good. But Mr. *Great-heart* said, though that Assertion offered last, cannot be universally true, yet I have a Commandment to resist Sin, to overcome Evil, to fight the good Fight of Faith : And I pray, with whom should I fight this good Fight, if not with *Giant Despair* ? I will therefore attempt the taking away of his Life, and the demolishing

They being come to By-path Stile, have a mind to have a Pluck with Giant Despair, 1 Part. p. 191, 295.

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ing of *Doubling-Castle*. Then, said he who will go with me? Then said old *Honest*, I will; and so will we too, said *Christiana's Four* *John 2. 13*, Sons, *Matthew, Samuel, James, and Joseph*, for they were Young Men and strong.

So they left the women in the Road, and with them Mr. *Feeble-mind* and Mr. *Ready-to-halt*, with his Crutches, to be their Guard, until they came back; for in that Place the Giant *Despair* dwelt so near, they keeping in the Road, a little Child might lead them.

So Mr. *Great-heart*, old *Honest*, and the four young Men, went to go up to *Doubling-Castle*, to look for Giant *Despair*. When they came at the Castle-Gate, they knocked for Entrance with an unusual Noise. With that the old Giant comes to the Gate, and *Diffidence* his Wife follows: then said he, Who and what is he that is so hardy, as after this manner to molest the Giant *Despair*? Mr. *Great-heart* reply'd, It is I, *Great-heart*, one of the King of the *Coelestial Country's* Conductor of Pilgrims to their Place: And I demand of thee, That thou open thy Gates for my Entrance; prepare thyself also to fight for I am come to take away thy Head, and to demolish *Doubling-Castle*.

Now Giant *Despair*, because he was a Giant, thought no Man could overcome him; and again, thought he, since heretofore I have made a Conquest of Angels, shall *Great-heart* make me afraid? So he harnessed himself, and went out:

out : He had a Cap of Steel upon his Head, a Breast-Plate of Fire girded to him, and he came out in Iron Shoes, with a great Club in his Hand. Then these six Men made up to him, and beset him behind and before : Also when *Diffidence*, the Giantess, came up to help him, old Mr. *Honest* cut her down at one Blow. Then they fought for their Lives, and Giant *Despair* was brought down to the Ground, *but was very loth to die* : Despair is He struggled hard, and had, as they *is loth to die*. say, as many Lives as a Cat ; but *Great-heart* was his Death, for he left him not 'till he had severed his Head from his Shoulders.

Then they fell to demolishing *Doubting-Castle*, and that you know Doubting might with Ease be done, since *Giant Despair* was dead. They were *Castle demolished*. seven Days in destroying of that, and in it, of Pilgrims, they found one Mr. *Despondency*, almost starved to Death, and one *Much-afraid* his Daughter ; these two they saved alive. But it would have made you have wondered, to have seen the dead Bodies that lay here and there in the Castle-Yard, and how full of dead Men's Bones the Dungeon was.

When Mr. *Great-heart* and his Companions had performed this Exploit, they took Mr. *Despondency*, and his Daughter *Much-afraid*, into their Protection, for they were honest People, though they were Prisoners in *Doubting-Castle*, to that Giant *Despair*. They therefore, I say took with them the Head of the Giant (for his Body they had buried under a Heap of Stones) and down to the Road, and to their Companions they came, and shewed them what

what they had done. Now when *Feeble-mind* and *Ready-to-halt* saw that it was the Head of the Giant *Despair* indeed, they were very jocund and merry.

Now *Christiana*, if need was, could play upon the *Viol*, and her Daughter *Mercy* upon the *Lute*: So since they were so merry disposed, she play'd them a Lesson, and *Ready-to-halt* would Dance. So he took *Despondency's* Daughter, named *Much-afraid*, by the Hand, and to Dancing they went in the Road. True, he could not Dance without one Crutch in his Hand; but I promise you he footed it well; also the Girl was to be commended, for she answered the Musick handsomely.

They have Musick and Dancing for Joy.

As for Mr. *Despondency*, the Musick was not much to him, he was for Feeding rather than Dancing, for that he was almost starved. So *Christiana* gave him some of her Bottle of Spirits, for present Relief, and then prepared him something to eat; and in a little Time, the old Gentleman came to himself, and began to be finely revived.

Now I saw in my Dream, when all these Things were finished, Mr. *Great-heart* took the Head of Giant *Despair*, and set it upon a Pole by the Highway-side, right over-against the Pillar that *Christian* erected for a Caution to Pilgrims that came after, to take heed of entering into his Grounds.

[A Monument of Deliverance.]

Then he writ under it, upon a Marble-Stone, these Verses following:

This

*This is the Head of him, whose Name only,
In former Times did Pilgrims terrify.
His Castle's down, and Diffidence, his Wife,
Brave Master Great-heart has bereft of Life,
Despondency, his Daughter Much-afraid,
Great-heart for them also the Man has play'd:
Who hereof doubts, if he'll but cast his Eye
Up hither, may his Scruples satisfy.
This Head also, when doubting Cripples dance,
Dare shew, from Fears they have Deliverance.*

When those Men had thus bravely shewed themselves against *Doubting Castle*, and had slain Giant *Despair*, they went forward, and went on 'till they came to the *Delectable Mountains*, where *Christian* and *Hopeful* refreshed themselves with the Varieties of the Place. They also acquainted themselves with the Shepherds there, who welcomed them, as they had done *Christian* before, unto the *Delectable Mountains*.

Now the Shepherds seeing so great a Train follow *Mr. Great-heart* (for with him they were well acquainted) they said unto him, Good Sir, you have got a goodly Company here; pray where did you find all these?

[The Guide's Speech to the Shepherds.]

*First, here is Christiana and her Train,
Her Sons, and her Sons Wives, who, like the Wain,
Keep by the Pole, and do by Compass Steer,
From Sin to Grace, else they had not been here:
Next here's old Honest come on Pilgrimage,
Ready to halt too, who I dare engage,
True hearted is, and so is Feeble-mind,
Who willing was not to be left behind.*

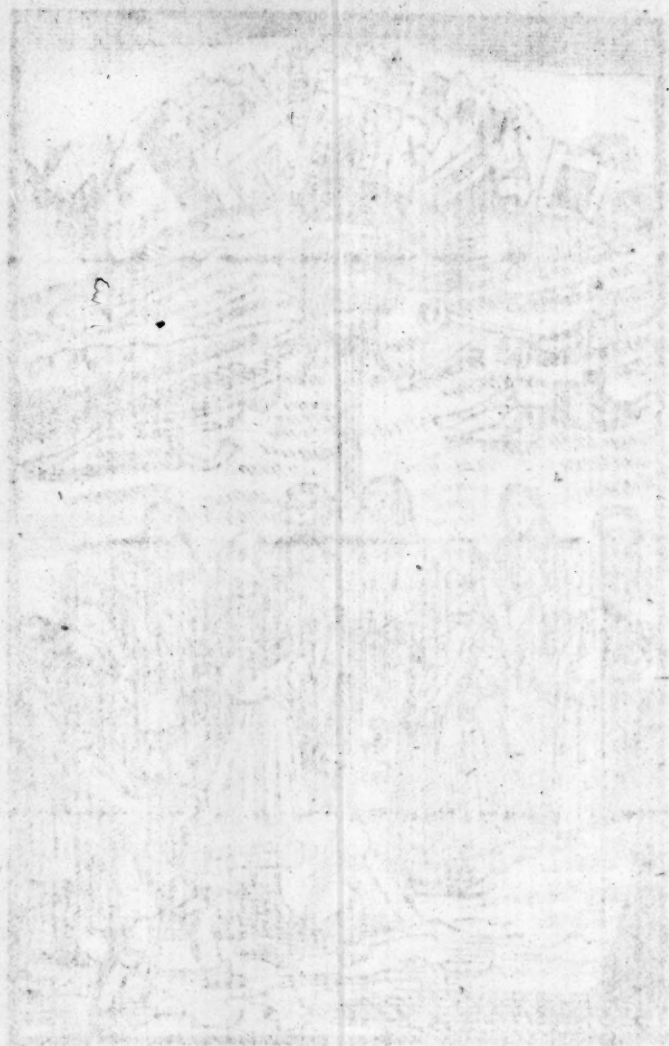


*Though Doubting-Castle be demolished,
 And Giant Despair too hath lost his Head,
 Sin can rebuild the Castle. make't remain.
 And make Despair the Giant live again.*

Despon-



Tho doubting Castle be demolished
 And the Gyant dispair hath lost his head
 Sin can rebuild the Castle, make't remaine,
 And make despair the Gyant live againe.



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Despondency, good Man, is coming after,
And so also is Much-afraid his Daughter,
May we have Entertainment here, or must
We farther go? Let's know whereon to trust?

Then said the Shepherds, This is a comfortable
Company; you are welcome to us, for we have for
the Feeble, as for the Strong; our Prince
has an Eye to what is done to the least
of these. Therefore Infirmary must
not be a Block to our Entertainment. *Their Entertainment.* Mar 25. 40.
So they had them to the Palace Doors,
and then said unto them, Come in Mr. Feeble mind,
come in Mr. Ready-to-halt, come in Mr. Despondency,
and Mrs. Much-afraid, his Daughter. These, Mr.
Great-heart, said the Shepherds to the Guide, we
call in by Name, for that they are most subject to
draw back; but as for you, and the rest that are
strong, we leave you to your wonted Liberty. Then
said Mr. Great-heart, This-Day I see
that Grace doth shine in your Faces, *A Description*
and that you are my Lord's Shepherds *on of false*
indeed; for that you have not push- *Shepherds.*
ed these Diseased neither with Side Ezek. 34 113
nor Shoulder, but have rather strew-
ed their Way into the Palace with Flowers, as you
should.

So the Feeble and Weak went in, and Mr.
Great-heart and the rest did follow. When they
were also set down, the Shepherds said to those
of the weakest Sort, What is it that you would
have? For, said they, all Things must be
ma-

managed here, to the Supporting of the Weak, as well as the Warning of the Unruly.

So they made them a Feast of Things easie of Digestion, and that were pleasant to the Palate, and nourishing: The which when they had received, they went to their Rest, each one respectively unto his proper Place. When Morning was come, because the Mountains were high, and the Day clear; and because it was the Custom of the Shepherds to shew the Pilgrims, before their Departure, some Rarities, therefore, after they were ready, and had refreshed themselves, the Shepherds took them out into the Fields, and shewed them first what they had shewed to *Christian* before.

Then they had them to some new Places. The first was *Mount-Marvel*, where they looked, and behold a Man at a Distance, *That tumbled the Hills about with Words*. Then they asked the Shepherds what that should mean? So they told them, That that Man was the Son of one Mr. *Great Grace*, of whom you read in the *Mark 11. 23*, First Part of the Records of the *Pilgrim's Progress*. And he is set there to teach Pilgrims how to believe down, or to tumble out of their Ways, what Difficulties they should meet with by Faith. Then said Mr. *Great heart*, I know him, he is a Man above many.

Then

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Then they had them to another Place, called *Mount Innocence*: And there they saw a Man cloathed all in White; and two Men, *Prejudice* and *Ill-Will*, continually casting Dirt upon him. Now behold the Dirt, whatsoever they cast at him, would in a little Time fall off again, and his Garment would look as clear as if no Dirt had been cast thereat. *Mount Innocence.*

Then said the Pilgrims, What means this? The Shepherds answered; This Man is named *Godly-man* and the Garment is to shew the Innocency of his Life. Now those that throw Dirt at him, are such as hate his *Well-doing*; but, as you see, the Dirt will not stick upon his Cloaths, so it shall be with him that lives truly innocently in the World. Whoever they be that would make such Men dirty, they labour all in vain; for God, by that a little Time is spent, will cause that their *Innocence* shall break forth as the Light, and their *Righteousness* as the Noon-Day.

Then they took them, and had them to *Mount Charity*, where they shewed them a Man that had a Bundle of Cloth lying before him, out of which he cut Coats and Garments for the Poor that stood about him; yet his Bundle, or Roll of Cloth, was never the less. *Mount Charity.*

Then said they, What should this be? This is, said the Shepherds, to shew you, That he that has a Heart to give of his Labour to the Poor, shall never want wherewithal. He that watereth, shall be watered himself. And the Cake that

that the Widow gave to the Prophet, did not cause that she had ever the less in her Barrel.

They had them also to the Place, where they saw one Fool, and one Want-wit, washing of an Ethiopian, with an Intention to make him white; but the more they washed him, the blacker he was. Then they asked the Shepherds what that should mean? So they told him, saying, Thus shall it be with the vile Person; all Means used to get such a one a good Name, shall in Conclusion tend but to make him more abominable. Thus it was with the Pharisees, and so it shall be with all Hypocrites.

Then said Mercy, the Wife of Mat-
 1 Part, p. 311. *thew*, to *Christiana* her Mother, I would if it might be, see the Hole in the Hill; or that commonly called the By-way to Hell. So her Mother brake her Mind to the Shepherds. Then they went to the Door; it was on the Side of an Hill, and they opened it, and bidd
 Mercy has a Mind to see the Hole in the Hill. Mercy hearken a while. So she hearkened, and heard one saying, Cursed be my Father for holding of my Feet back from the Way of Peace and Life; and another said, O that I had been torn in Pieces before I had to save my Life, lost my Soul; and another said, If I were to live again, how would I deny my self, rather than come to this Place. Then there was, as if the very Earth groaned and quaked under the Feet of this young Woman for Fear; so she looked white, and came trembling away, saying, Blessed be he and she, that is delivered from this Place.

Now

Now when the Shepherds had shewn them all these Things, then they had them back to the Palace, and entertained them with what the House would afford: But *Mercy* being a young and breeding Woman, longed for something that she saw there, but was ashamed to ask. Her Mother-in-law then asked her what she ailed, for she looked as one not well.

Then said *Mercy*, *There is a Looking-Glass hangs up in the Dining-Room, off which I cannot take my Mind; if therefore I have it not, I think I shall miscarry.* Then said her Mother, I will mention thy Wants to the Shepherds, and they will not deny it thee. But she said, I am ashamed that these Men should know that I longed. Nay, my Daughter, said she, it is no Shame, but a Vertue, long for such a Thing as that; so *Mercy* said then Mother, if you please, ask the Shepherds if they are willing to sell it.

Now the Glass was one of a Thousand. It would present a Man, one way with his own Features exactly; and turn it but another way, and it would shew one the very Face and Similitude of the Prince of Pilgrims himself. Yes, I have talked with them that can tell, and they have said, That they have seen the very Crown of Thorns upon his Head, by looking in that Glass; they have therein also seen the Holes in his Hands, in his Feet, and his Side. Yea, such an Excellency is there in that Glass, that it will shew him to one, where they have a Mind to see him;

It was the Word of God,
James 1. 33.
1 Cor. 13. 12.
3 Cor. 3. 18.

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him; whether Living or Dead, whether in Earth or Heaven; whether in a State of Humiliation, or in his Exaltation; whether coming to Suffer, or coming to Reign.

Christiana therefore went to the Shepherds apart. (Now the Names of the Shepherds were *Knowledge*, *Experience*, *Watchful*, and *Sincere*) and said unto them, there is one of my Daughters a Breeding Woman; that, I think, doth long for something that she hath seen in this House, and she thinks she shall miscarry, if she should by you be denied.

Experience. Call her, call her, she shall assuredly have what we can help her to. So they called her, and said to her, *Mercy*, What is that Thing thou wouldst have? Then she blushed and said, The great Glass that hangs up in the Dining-Room: So *Sincere* ran and fetched it, and, with a joyful Consent, it was given her. Then she bowed her Head, and gave Thanks, and said, By this, I know that I have obtained Favour in your Eyes.

They also gave to the other young Women such Things as they desired, and to their Husbands great Commendations, for that they had joined with Mr. *Great-heart* to the slaying of Giant *Despair*, and the demolishing of *Doubting Castle*.

About *Christiana's* Neck the Shepherds put a Bracelet; and so they did about the Necks of her four Daughters; also they put Ear-Rings in their Ears, and Jewels on their Foreheads.

When

When they were minded to go hence, they let them go in Peace, but gave not to them those certain Cautions which before were given to *Christian* and his Companion. The Reason was, for that these had *Great-heart* to be their Guide, who was one that was well acquainted with Things, and so could give them their Cautions more seasonable; to wit, even 1 Part, pag. 213. then when the Danger was nigh the approaching.

What Cautions *Christian* and his Companion had received of the Shepherds, they had also lost by that the Time was come that they had need to put them in Practice. Wherefore, here was the Advantage that this Company had over the other. 1 Part, pag. 233.

From hence they went on Singing, and they said,

*Behold, how fitly are the Stables set!
For their Relief, that Pilgrims are become;
And how they us receive without one Let,
That make the other Life the Mark and Home:
What Novelties they have, to us they give,
That we tho' Pilgrims, joyful Lives may live.
They do upon us too such Things bestow,
That shew we Pilgrims are, where e'er we go.*

When they were gone from the Shepherds, they quickly came to the Place where *Christian* met with one *Turn-away*, that dwelt in the Town of *Apostasy*. Wherefore of him Mr. *Great-heart*, their Guide, did now put them in mind, saying, this is the Place where *Christian* met with one *Turn-away*, who

who carried with him the Character of his Rebellion at his Back And this I have to say concerning this Man, he would hearken to no Counsel, but once a falling, Persuasion could not stop him.

When we came to the Place where the Cross and the Sepulchre was, he did meet with one that did bid him *look there*, but he gnashed with his Teeth, and stamped, and said, he was resolved to go back to his own Town. Before he came to the Gate, he met with *Evangelist*, who offered to lay Hands on him, to turn him into the Way again. But this *Turn-away* resisted him, and having done much Despite unto him, he got away over the Wall, and so escaped his Hand.

Then they went on, and just at the Place where *Little faith* formerly was robbed, there stood a Man with his Sword drawn, and his Face all Bloody. Then said Mr *Great-heart*, What art thou? The Man made Answer, saying, I am one whose Name is *Valiant-for-Truth*. I am a Pilgrim, and am going to the *Cœlestial City*. Now as I was in my Way, there were three Men did beset me, and propounded unto me these three Things. 1. Whether I would become one of them? 2. Or go back from whence I came? 3. Or die upon the Place? To the first I answered, I had been a true Man a long Season, and therefore it could not be expected that I now should cast in my Lot with Thieves. Then they demanded what I would say to the second. So I told them the Place from whence I came, had I not found Incommodity there,

One Valiant-
for-Truth
beset with
Thieves.

Prov. 1. 10.
11. 13, 14.

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there, I had not forsaken it at all; but finding it altogether unfruitful to me, and very unprofitable for me, I forsook it for this Way. Then they asked me what I said to the third? And I told them, My Life cost more dear far than that I should lightly give it away. Besides, you have nothing to do, to put Things to my Choice; wherefore, at your Peril be it, if you meddle. Then these three, to wit, *How he behaved himself, and put them to it.* *Wi d-head, Inconsiderate, and Pragmatick* drew upon me, and I also drew upon them.

So we fell to it, One against Three, for the Space of three Hours. They have left upon me, as you see, some of the Marks of their Valour, and have also carried away with them some of mine. They are but just now gone: I suppose they might, as the saying is, hear your Horse dash, and so they betock themselves to flight.

Great-Heart. But here was great Odds, Three against One.

Valiant. 'Tis true; but Little or More are Nothing to him that has the TRUTH on his Side. *Though an Host should encamp against me, said one, my Heart shall not fear: Though War shall rise against me, in this will I be confident.* &c. Besides, said he, I have read in some Records, that one Man has fought an Army; and how many did Sampson slay with the Jaw Bone of an Ass?

Great-heart. Then said the Guide, *Why did you not cry out, that some might have come in for your Succour?*

Valiant.

Valiant. So I did to my King, who I knew could hear me, and afford invisible Help, and that was enough for me.

Great-heart. Then said *Great-heart* to *Mr. Valiant-for-Truth*, Thou hast worthily behaved thyself; let me see thy Sword; so he shewed it him.

When he had taken it in his Hand, and looked thereon awhile, he said, Ha! It is a right *Jerusalem Blade*.

Valiant. It is so. Let a Man have one of these Blades, with a Hand to wield it, and Skill to use it, and he may venture upon an Angel with it. He need not fear its holding, if he can but tell how to lay on. Its Edge will never blunt. It will cut Flesh, and Bones, and Soul, and Spirit, and all.

Great-heart. But you fought a great while, I wonder you was not weary.

Valiant. I fought 'till my Sword did cleave to my Hand, and then they were joined together, as if a Sword grew out of my Arm, and when the Blood run through my Fingers, then I fought with most Courage.

Great-heart. Thou hast done well, thou hast resisted unto Blood, striving against Sin; thou shalt abide by us, come in, and go out with us, for we are thy Companions.

Then they took him, and washed his Wounds, and gave him of what they had to refresh him; and so they went together. Now as they went on, because *Mr. Great-heart* was delighted in him (for he loved

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loved one greatly, that he found to be a Man of his Hands) and because there were in company them that were Feeble and Weak: Therefore he questioned with him about many Things; as first, *What Country-man he was?*

Valiant. I am of *Dark-land*, for there I was Born, and there my Father and Mother are still.

Great-heart. *Dark-Land*, saith the Guide, *doth not that lie on the same Coast with the City of Destruction?*

Valiant. Yes it doth. Now that which caused me to come on Pilgrimage, was this; we had *Mr. Tell-true* came in our Parts, and he told it about what *Christian* had done, that went from the City of *Destruction*. Namely, how he had forsaken his Wife and Children, and had betaken himself to a Pilgrim's Life. It was also confidently reported, How he had kill'd a Serpent, that did come out to resist him in his Journey, and how he got through to whither he intended. It was also told, what Welcome he had to all his Lord's Lodgings, especially when he came to the Gates of the *Cœlestial City*: For there, said the Man, he was received with Sound of Trumper, by a Company of shining Ones. He told it also, how all the Bells in the City did ring for Joy at his Reception, and what Golden Garments he was cloathed with; with many other Things that now I shall forbear to relate. In a Word, that Man so told the Story of *Christian*, and his Travels, that my Heart fell into a burning Heat, to be gone after him; nor could

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could Father or Mother stay me! So I got from 'em, and am come thus far on my Way.

Great-heart. *You came in at the Gate, did you not?*

Valiant. Yes, yes, for the same Man also told us, that all would be nothing, if we did not begin to enter this Way at the Gate.

Great-heart. *Look you, said the Guide to Christiana, the Pilgrimage of your Husband, and what he has gotten thereby, is spread abroad far and near.*

Valiant. Why, is this Christian's Wife?

Great-heart. *Yes, that it is, and these are also her four Sons.*

Valiant. What! and going on Pilgrimage too?

Great-heart. *Yes verily, they are following after?*

Valiant. It glads me at Heart! good Man. How joyful will he be, when he shall see them that would not go with him, to enter before him, in at the Gates into the Coelestial City.

Great-heart. *Without doubt it will be a Comfort to him; for, next to the Joy of seeing himself there, it will be a Joy to meet there his Wife and Children.*

Valiant. But now you are upon that, pray let me hear your Opinion about it. Some make a Question, Whether we shall know one another, when we are there?

Great-heart. *Do they think they shall know themselves then, or that they shall rejoice to see themselves in that Bliss, and if they think they shall know*
and

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and do these, why not know others, and rejoice in their Welfare also?

Again, Since Relations are our second self, though that State will be dissolved, yet why may it not be rationally concluded, that we shall be more glad to see them there, than to see they are wanting?

Valiant. Well, I perceive whereabouts you are as to this. Have you any more Things to ask me about my beginning to come on Pilgrimage.

Great-heart. Yes, was your Father and Mother willing that you should become a Pilgrim?

Valiant. Oh no, they used all means imaginable to perswade me to stay at home.

Great-heart. What could they say against it?

Valiant. They said it was an idle Life, and if I myself were not inclined to Sloth and Laziness, I would never countenance a Pilgrim's Condition.

Great-heart. And what did they say else?

Valiant. Why, they told me that it was a dangerous Way, yea, the most dangerous Way in the World, say they, is that which the Pilgrims go.

Great-heart. Did they shew you wherein this Way is dangerous?

Valiant. Yes, and that in many Particulars.

Great-heart. Name some of them.

Valiant. They told me of the Slough of Despond, where Christian was well nigh smothered. They told me, that there were Archers standing ready in Belzebub-Castle, to shoot them who should knock at the Wicket-Gate for Entrance. They told me also of the Wood,

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Wood and dark Monuments, of the Hill Difficulty ; of the Lions, and also of the three Giants, *Bloody-man*, *Maul*, and *Slay good* ; they said moreover, that there was a foul Fiend haunted the Valley of *Humiliation* ; and that *Christian* was by them almost bereft of Life. Besides, said they, you must go over the *Valley of the Shadow of Death*, where the *Hobgoblins* are, where the Light is Darkness, where the Way is full of Snares, Pits, Traps, and Gins. They told me also of *Giant Despair*, of *Doubling Castle*, and of the Ruin that the Pilgrims met with there. Farther, they said, I must go over the Enchanted Ground, which was dangerous. And that, after all this, I should find a River, over which I should find no Bridge ; and that that River did lie betwixt me and the Cœlestial Country.

Great-heart. And was this all ?

Valiant. No ; they also told me, that this Way was full of Deceivers, and of Persons that lay in wait there, to turn good Men out of their Path.

Great-heart. But how did they make that out ?

Valiant. They told me, that *Mr. Worldly-wise-man* did lie there in wait to deceive.

They also said, that there was *Formality* and *Hypocrisy* continually on the Road. They said also, that *By-Ends*, *Talkative*, or *Demos*, would go near to gather me up : That the *Flatterer* would catch me in his Net ; or that, with *Green-headed Ignorance*, I would presume to go on to the Gate, from whence he was always sent back to the Hole that was in the Side of the Hill, and made to go the By-way to Hell.

Great-heart.

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Great-heart. I promise you, This was enough to discourage thee ; but did they make an End here ?

Valiant. No, stay. They told me also of many that tried that Way of Old, and that had gone a great Way therein, to see if they could find something of the Glory then, that so many had so much talked of from time to time ; and how they came back again, and befooled themselves for setting a Foot out of Doors in that Path, to the Satisfaction of the Country, And they named several that did so, as *Obstinate* and *Pliable*, *Mistrust* and *Timorous*, *Turn away* and old *Atheist*, with several more ; who, they said, had some of them gone far to see what they could find, but not one of them found so much Advantage by going, as amounted to *the Weight of a Feather*.

Great-heart. Said they any Thing more to discourage you ?

Valiant. Yes, they told me of one Mr. *Fearing*, who was a Pilgrim, and how he found his Way so solitary, that he never had a comfortable Hour therein : Also that Mr. *Despondency* had like to have been starved therein : Yes, and also, (which I had almost forgot) *Christian* himself, about whom there has been such a Noise, after all his Ventures for a Celestial Crown, was certainly drown'd in the Black River and never went a Foot farther ; however, it was smother'd up.

Great-heart. And did none of these Things discourage you ?

Valiant.

Valiant. No, they seemed as so many Nothings to me.

Great-heart. How came that about?

Valiant. Why, I still believed what *Mr. Tell true* had said, and that carried me beyond them all.

How he got o- ver these stum- bling Blocks. *Great-heart.* Then this was your Vi-
Story, even your Faith.

Valiant. It was so, I believed, and therefore came out, got into the Way, fought all that set themselves against me, and by believing am come to this Place:

*Who would true Valour see,
 Let him come hither;
 One here will constant be,
 Come Wind, come Weather;
 There's no Discouragement
 Shall make him once relent,
 His first avow'd Intent
 To be a Pilgrim.*

*Who so beset him round
 With dismal Stories,
 Do but themselves confound,
 His Strength the more is.
 No Lion can him fright;
 He'll with a Giant fight,
 But he will have a Right
 To be a Pilgrim.*

*Heb goblin, nor foul Fiend,
 Can daunt his Spirit;
 He knows, he at the End
 Shall Life inherit.*

*Then Fancies fly away,
 He'll not fear what Men say,
 He'll labour Night and Day
 To be a Pilgrim,*

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By this Time they were got to the *Enchanted Ground* where the Air naturally tended to make one *Drowsy*: And that Place was all grown over with Briars and Thorns, excepting *here* and *1 Part, p.* *there*, where was an *Enchanted Arbour*, 237. upon which, if a Man sits, or in which if a Man sleeps, 'tis a Question, say some, whether ever he shall Rise or Wake again in this World. Over this Forest therefore they went, both one and another, and Mr. *Great-heart* went before, for that he was the Guid, and Mr. *Valiant-for-Truth*, he came behind, being Rear Guard; for fear, lest peradventure some *Fiend*, or *Dragon*, or *Giant*, or *Thief*, should fall upon their Rear, and so do Mischief. They went on here, each Man with his Sword drawn in his Hand; for they knew it was a dangerous Place. Also they cheered up one another, as well as they could; *Feeble-wind*, Mr. *Great heart* commanded should come up after him. and Mr. *Despondency* was under the Eye of Mr. *Valiant*.

Now they had not gone far, but a great Mist and Darkness fell upon them all; so that they could scarce, for a great while, one see the other. Wherefore they were forced for some Time, to feel for one another, by Words; for they walked not by Sight.

But any one must think, That here was but sorry going for the best of them all, but how much the worse was it for the Women and the Children, who both of *Feet*, and *Heart* also were but tender. Yet nevertheless so it was, that through the encouraging Words of him that led in the Front, and of him that

H

brought

brought them up behind, they made a pretty good Shift to wag along.

The Way was also here very wearisome, through Dirt and Slabbiness. Nor was there on all this Ground, so much as one *Inn*, or *Vittualling-House*, therein to refresh the feebler Sort. Here therefore was *Grunting*, and *Puffing*, and *Sighing*: While one tumbleth over a Bush, another sticks fast in the Dirt; and the Children, some of them, lost their Shoes in the Mire, while one cries out, I am down; and another, Ho, where are you? And a third, The Bushes have got such fast hold on me, I think I cannot get away from them.

Then they came to an *Arbour*, Warm, and promising much Refreshing to the Pilgrims: For it was finely wrought above-head, beautified with *Greens*, furnished with *Benches*

*An Arbour
on the In-
chanted
Ground.*

and *Settles*.—It had in it a soft Couch where the Weary might lean. This, you must think, all Things considered, was tempting; for the Pilgrims already began to be foiled with the Badness of the Way; but there was

not one of them that made so much as a Motion to stop there. Yea, for ought I could perceive, they continually gave so good Heed to the Advice of their Guide, and he did so faithfully tell them of Dangers, and of the Nature of Dangers when they were at them that usually when they were nearest to them, they did most pluck up their Spirits, and hearten one another to deny the Flesh. This *Arbour* was called, *The Slothful's Friend*, on purpose to allure, if it might be, some of the Pilgrims there, to take up their Rest, when weary.

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I saw then in my Dream, That they went on in this their solitary Ground, till they came to a Place at which a Man is apt to lose his Way. Now, tho' when it was Light, their Guide could well enough tell how to miss those Ways that led wrong, yet in the Dark he was put to a Stand: But he had in his Pocket a Map of all Ways leading to or from the Cœlestial City; wherefore he struck a Light, (for he never goes also without his Tinder-Box) and takes a View of his Book, or Map, which bids him be Careful in that Place, to turn to the right Hand. And had he not here been Careful to look in his Map, they had, in all probability, been smother'd in the Mud; for just a little before them, and that at End of the cleanest Way too, was a Pit, none knows how deep, full of nothing but Mud; there made on Purpose to destroy the Pilgrims in.

The Way is difficult to find. The Guide has a Map of all Ways leading to or from the City.

Then thought I with myself, who that goeth on Pilgrimage, but would have one of these Maps about him, that he may look when he is at a Stand, which is the Way he must take.

God's Book.

They went on then in this *Enchant- ed Ground*, till they came to where there was another *Arbour*, and it was built by the High-way-Side. And in that *Arbour* there lay two Men, whose Names were *Heedless*, and *Too-Bold*. These Two went thus far on *Pilgrimage*, but here, being wearied with their Journey, sat down to rest themselves, and so fell

An Arbour, and two asleep therein.

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fast asleep. When the Pilgrims saw them, they stood still, and shook their Heads; for they knew that the Sleepers were in a pitiful case. Then they consulted what to do, whether to go on, and leave them in their Sleep, or step to them, and to try to awake them. So they concluded to go to them, and awake

them; that is, if they could; but with this Caution, namely to take Heed that themselves did not sit down nor embrace the offered Benefit of that *Arbour*.

So they went in, and spake to the Men, and called each by his Name, (for the Guide it seems did know them) but there was no Voice, nor Answer. Then the Guide did shake them, and do what he cou'd to disturb them. Then said one of them, *I will pay you when I take my Money.* At which the Guide shook his Head. *I will fight so long as I can hold my Sword in my Hand,* said the other. At that, one of the Children laughed.

Then said *Christiana*, *What is the Meaning of this?* The Guide said, *They talk in their Sleep; if you do strike them, or beat them, or whatever*

Their En- *else you do unto them, they will answer*
deavour is *you after this Fashion; or, as one of them*
Fruitless, *said in old Time, when the Waves of the*
Prov. 23, 34. *Sea did beat upon him, and he slept as one*
35. *upon the Mast of a Ship; When I do*
awake, I will seek it again. You know,
when Men talk in their Sleep, they say any Thing, but
their Words are not governed either by Faith or Reason.
There is an Incoherency in their Words now, even as
there was before, betwixt their going on Pilgrimage, and
their sitting down in this Place. This then is the Mischief
on't, when heedless Ones go on Pilgrimage, twenty to One
but

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but they are served thus. For this Inchant-
ed Ground is one of the last Refuges that the Enemy to Pilgrims has;
wherefore it is, as you see, plac'd almost at the end of
the Way, and so it standeth against us with the more Ad-
vantage. For when, thinks the Enemy, will these Fools be
so desirous to sit down, as when they are weary; and
at what Time so likely for to be weary, as when almost
they are almost at their Journey's End. Therefore it is, I
say, That the Inchant-
ed Ground is plac'd so nigh to
the Land Beulah, and so near the End of their Race.
Wherefore, let Pilgrims look to themselves, lest it happens
to them as it has done to these, that, as you see, are fallen
asleep, and none can awake them.

Then the Pilgrims desired with Trembling to go
forward, only they pray'd their Guide to strike a
Light, that they might go the rest of
their Way by the help of the Light
of a Lantern. So he struck a Light,
and they went by the Help of that
through the rest of this Way, though
the Darkness was very great.

*The Light
of the World.
2 Pet. i. 19.*

But the Children began to be sorely
weary, and they cried out unto him
that loveth Pilgrims, to make their
Way more comfortable. So by that
they had gone a little farther, a Wind
arose, that drove away the Fog, so the Air became
more clear.

*The Children
cry for Weari-
ness.*

Yet they were not off by much of the Inchant-
ed Ground; but only now they could see one another
better, and also the Way wherein they should walk.

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Now, when they were almost at the End of this Ground, they perceived, that a little before them was a solemn Noise of one that was much concerned. So they went on, and looked before them:

Standfast
upon his Knees
on the In-
habited
Ground.

And behold they saw, as they thought,
A Man upon his own Knees, with Hands and Eyes lift up, and speaking, as they thought, earnestly to one that was above; they drew nigh, but could not tell what he said; so they went softly, 'till he had done. When he had done, he got up, and began to run towards the Cœlestial City. Then

Mr. Great-heart called after him, saying, Soho, Friend, let us have your Company, If you go, as I suppose you do, to the Cœlestial City. So the Man stopped; and they came up to him. But so soon as

The Story of
Standfast.

Mr. Honest saw him, he said, I know this Man: Then said **Mr. Valiant-for-Truth**, Prithee, who is it? 'Tis one, said he, that comes from whereabouts I dwelt, his Name is **Standfast**, he is certainly a right good Pilgrim.

So they came up to one another, and presently **Standfast** said to old **Honest**, Ho, **Father Honest**, are you there?

Talk be-
twixt him
and Mr.
Honest.

Ay, said he, *that I am, as sure as you are there. Right glad I am,* said **Mr. Standfast**, *that I have found you on this Road. And as glad am I,* said the other, *that I espied you upon your Knees.* Then **Mr. Standfast** blushed, and said, But why, did you see me? Yes, *that I did*, quoth the other, and with my Heart was glad at the Sight. Why, what did you think,

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think, said Standfast? *Think*, said old Honest, *What should I think?* I thought we had an honest Man upon the Road, therefore should have his Company by and by. If you thought not amiss, how happy am I? But if I be not as I should, 'tis I alone must bear it. That is true, said the other; but your Fear dith farther confirm me, that Things are right betwixt the Prince of Pilgrims and your Soul: For he saith, Blessed is the Man that feareth always.

Valiant. Well, but Brother, I pray thee tell us, What was it that was the Cause of thy being upon thy Knees even now? Was it for some Obligations laid by special Mercies upon thee, or how?

They found him at Prayers.

Standfast. *Why, we are, as you see, upon the Inchant-ed Ground; and as I was coming along, I was musing with myself of what a dangerous Nature the Road in this Place was, and how many that had come even thus far on Pilgrimage, had here been stoppt, and been destroy'd. I thought also of the Manner of Death, with which this Place destroyeth Men. Those that die here, die of no violent Distemper: The Death which such do die, is not grievous to them. For he that goeth away in a Sleep, begins that Journey with Desire and Pleasure. Now, such acquiesce in the Will of that Disgase.*

What it was that fetch'd him upon his Knees.

Hon. Then Mr. Honest interrupting of him, said, Did you see the two Men asleep in the A bbur?

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Standfast. Ay, ay, I saw *Heedless* and also *Ten. bold* there ; and for ought I know, that there they will lie until they rot : But let me go on

Prov. 10. 7. with my Tale : As I was thus musing as I said, there was one in pleasant Attire, but Old, who presented herself unto me, and offer'd me Three Things, to wit, her Body, her Purse, and her Bed. Now the Truth is, I was both a weary and sleepy : I am also as poor as a *Hawlet*, and that perhaps the *Witch* knew. Well, I repulsed her once and twice, but she put by my Repulses, and smiled. Then I began to be angry, but she mattered that nothing at all. Then she maid Offers again, and said, if I would be rul'd by her, she would make me Great and Happy. For, said she, I am the Mistress of the World, and Men are made Happy by me. Then I asked her Name, and she told me

it was *Madam Bubble*. This set me farther from her ; but she still followed me with Inticements. Then I betook me, as you see, to my knees, and with Hands lifted up, and Cries,

I prayed to him that had said he would help. So just as you came up the Gentlewoman went her Way. Then I continued to give Thanks for this great Deliverance ; for I verily believe she intended no Good, but rather sought to make a Stop of me in my Journey.

Hon. Without Doubt her Designs were bad. But stay, now you talk of her, methinks I either have seen her, or have read some Story of her.

Standfast. Perhaps you have done both.

Hon.

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Hon. Madam *Bubble*! Is she not a tall, comely Dame, something of a swarthy Complexion?

Standfast. Right, you hit it, she is just such an one.

Hon. Doth she not speak very smoothly, and give you a Smile at the End of every Sentence?

Standfast. You fall right upon it again, for these are her very Actions.

Hon. Doth she not wear a great Purse by her Side, and is not her Hand often in it, fingering her Money, as if that was her Heart's Delight?

Standfast. 'Tis just so, had she stood by all this while, you could not more amply have set her forth before me, and have better described her Features.

Hon. Then he that drew her Picture was a good Limner, and he that wrote of her said true.

Great-heart. This Woman is a *Witch*, and it is by Vertue of her Sorceries, that this Ground is Inchantèd: Whoever doth *The World*, lay their Head down in her Lap, had as good lay it down upon that Block over which the Ax doth hang; and whoever lays their Eyes upon her Beauty, are counted the Enemies of God. This is she that maintaineth in their Splendor, all those that are the Enemies of Pilgrims. Yea, this *Jam. 4. 4.* is she that hath brought off many a *John 2. 15* Man from a Pilgrim's Life. She is a great Gossipper; she is always, both she and her Daughters, at one Pilgrim's Heels or another, now

commending and then preferring the Excellencies of this Life. She is a bold and impudent Slut; she will talk with any Man. She always laugheth poor Pilgrims to Scorn, but highly commends the Rich. If there be one Cunning to get Money in a Place, she will speak well of him from Houie to House; she loveth Banquetting and Feasting mainly well: She is always at one full Table or another. She has given it out in some Places, That she is a Goddess, and therefore some do worship her. She has her Time, and open Places of Cheating; and she will say, and avow it, That none can shew a Good comparable to hers. She promiseth to dwell with Childrens Children, if they would but love and make much of her. She will cast out of her Purse Gold, like Dust, in some Places, and to some Persons. She loves to be sought after, spoken well of, and to lie in the Bosoms of Men, She is never weary of commending her Commodities, and she loves them most that think best of her. She will promise Crowns and Kingdoms, if they will but take her Advice; yet many has she brought to the Halter, and Ten Thousand Times more to Hell.

Standfast. Oh! said *Standfast*, What a Mercy is it that I did resist her; for whither might she have drawn me?

Great-heart. Whither! Nay, none but God knows. But in general, to be sure she would
 1 Tim. 6. 9. have drawn thee into many foolish and hurtful Lusts, which draw Men in Destruction and Perdition.

'Twas she that set *Absalom* against his Father, and *Jeroboam* against his Master. 'Twas she that per-

persuaded Judas to sell his Lord ; and that prevailed with Demas to forsake the Godly Pilgrim's Life ; none can tell of the Mischief that she doth. She makes Variance betwixt Rulers and Subjects, betwixt Parents and Children, betwixt Neighbour and Neighbour, betwixt a Man and his Wife, between a Man and himself, betwixt Flesh and the Spirit.

Wherefore, good Master Standfast, be as your Name is, and when you have done all, Stand.

At this Discourse there was, among the Pilgrims, a Mixture of Joy and Trembling ; but at length they brake out and sang :

What Danger is the Pilgrim in ?

How many are his Foes ?

How many Ways there are to Sin ?

No living Mortal knows.

Some in the Ditch spail'd are, yea can

Lie tumbling on the Mire.

Some, though they shun the Frying-Pan,

Do leap into the Fire.

After this, I beheld until they were come unto the Land of *Bulah*, where the Sun-shineth Night and Day. Here, because they were weary, they betook themselves a while to Rest. And because this Country was common for Pilgrims, and because this Orchards and Vineyards that were here, belonged to the King of the 1 Part. pag. 270, 281. *Cœlestial Country*, therefore they were Licensed to make bold with any of his Things. But a little while soon refreshed them here ; for the Bells did so ring, and the Trum-

Trumpets continually sounding so melodiously, that they could not sleep, and yet they received as much Refreshing, as if they slept their Sleep never so soundly. Here also all the Noise of them that walked in the Streets, was, *More Pilgrims are come to Town.* And another would answer, saying, And so many went over the Water, and were let in at the Golden Gates to day. They would cry again, There is now a Legion of Shining Ones just come to Town: By which, we know, that there are more Pilgrims upon the Road; for here they come to wait for them, and to comfort them after their Sorrow. Then the Pilgrims got up, and walked too and fro: But how were their Ears now filled with Celestial Visions? In this Land they *heard* nothing, *saw* nothing, *felt* nothing, *smelt* nothing, *tasted* nothing that was *offensive* to their *Stomach* or *Mind*; only when they tasted of the Water of the River, over which they were to go, they thought that tasted a little *bitterish* to the *Palate*, but it proved *sweet* when it was down.

Death bitter to the Flesh, but sweet to the Soul.

of the Water of the River, over which they were to go, they thought that tasted a little *bitterish* to the *Palate*, but it proved *sweet* when it was down.

In this Place there was a Record kept of the Names of them that had been Pilgrims of Old, and a History of all the famous Acts that they had done. It was here also much discour-

Death hath its Ebbings and Flowings like the Tide.

sed, How the River to some has its Flowings, and what Ebbings it has had while others have gone over. It has been in a Manner dry for some, while it has overflowed its Banks for others.

In this Place, the Children of the Town would go into the King's Gardens, and gather Nosegays for the Pilgrims, and bring them to them with Affection. Here also grew Camphire, and Spikenard, Saffron, Calamus, and Cinnamon, with all its Trees of Frankincense, Myrrh, and Aloes, with all chief Spices. With these the Pilgrims Chambers were perfumed while they staid here; and with these were their Bodies anointed, to prepare them to go over the River, when the Time appointed was come.

Now while they lay here, and waited for the good Hour, there was a Noise in the Town, That there was a Post come from the Cœlestial City, with Matters of great Importance to one Christiana, the Wife of Christian the Pilgrim. So Enquiry was made for her, and the House was found out where she was, so the Post presented her with a Letter: The Contents were, *A Messenger of Death sent to Christiana.*
Hail good Woman? I bring thee Tidings, That the Master calleth for thee, and expecteth that thou shouldst stand in his Presence, in His Message Cloaths of Immortality, within these Ten Days.

When he had read this Letter to her, he gave her therewith a sure Token that he was a true Messenger, and was come to bid her make haste to be gone. The Token was, *An Arrow sharpened, with Love, let easily into her Heart, which by Degrees wrought so effectually with her, that at the Time appointed she must be gone.* *How welcome Death is to those that are willing to die.*

When Christiana saw that her Time was come, and that she was the first of this Company that was to go over, she called for Mr. Great-heart.

heart her Guide, and told him how Matters were. So he told her, he was heartily glad of the News, and could have been glad, had the
Her Speech to Post come from him. Then he bid
her Guide. that he should give Advice how all
 Things should be prepared for her
 Journey.

So he told her, saying, Thus and thus it must be, and we that survive, will accompany you to the River Side.

Then she called for her Children, and gave them her *Blessing*, and told them, that she had read with
To her Children Comfort the Mark that was set in their Foreheads, and was glad to see them with her there, and that they had kept their Garments so white. Lastly, she bequeathed to the Poor that Little she had, and commanded her Sons and Daughters to be ready against the Messenger should come for them.

When she had spoken these Words to her Guide, and to her Children, she called for Mr. *Valiant-for-Truth*, and said unto him, Sir, you have in all Places shewed your self
To Mr. Valiant. True Hearted, be *Faithful unto Death*, and my King will give a *Crown of Life*. I would also intreat you to have
To Mr. Standfast. an Eye to my Children; and if at any Time you see them faint, speak comfortably to them. For my Daughters, my Son's Wives, they have been faithful, and a fulfilling of the Promise upon them, will be their End. But she gave M. *Standfast* a Ring.

Then she called for old Mr. *Honest*, and said of him, *Behold an Israelite indeed, in whom is no Guile*. Then said he, I wish you a fair Day, when you set out for Mount
 Zion,

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tion, and shall be glad to see that you go over the River dry-shod. But she answered, come w.t, come dry, I long to be gone; for however the Weather is in my Journey, I shall have time enough when I come there, to sit down and rest me, and dry me.

Then came in that good Man Mr. Ready-to-halt, to see her. So she said To Mr. Ready-to him, thy Travel hitherto has been to-halt. with Difficulty, but that will make thy Rest the sweeter. But watch and be ready; for at an Hour when you think not, the Messenger may come.

After him came in Mr. Despondency, and his Daughter Much afraid; to whom she said, you ought with Thankfulness, for ever, to remember your Deliverance from the Hand of Giant Despair, and out of Doubting-Castle. The Effect of that Mercy, that you are brought with Safety hither. Be yet watchful, and cast away Fear; be sober, and hope to the End. To Mr. Despondency, and his Daughter.

Then she said to Mr. Feeble-mind, Thou wast deliver'd from the Mouth of Giant Slay good, that thou mightest live in the Light of the Living for ever, and see the King with Comfort: Only I advise thee to repent thee of thy Aptness to fear and doubt of his Goodness. before he sends for thee; lest thou wouldest, when he comes, be forced to stand before him for that Fault, with Blushing.

Now

Her last Day, and manner of Departure. Now the Day drew on, that *Christiana* must be gone. So the Road was full of People, to see her take her Journey. But behold! all the Banks beyond the River, were full of Horses and Chariots, which were come down from above, to accompany her to the City Gate. So she came forth, and entred the River, with a *Becken* of Farewel, to those that followed her to the River-side. The last Words that she was heard to say were, *I come, Lord, to be with thee, and bless thee.*

So her Children and Friends returned to their Place, for that those that waited for *Christiana*, had carried her out of their Sight. So she went and called, and entred in at the Gate with all the Ceremonies of Joy, that her Husband *Christian* had entred with before her.

At her Departure the Children wept. But Mr. *Great-heart* and Mr. *Valiant*, played upon the Well-Tuned Cymbal and Harp for Joy. So all departed to their respective Places.

In Process of Time, there came a Post to the Town again, and his Business was with Mr. *Ready-to-halt*. So he enquired him out, and said, I am come to thee, in the Name of him

Mr. *Ready-to-halt* whom thou hast loved and followed, *Summoned.* though upon *Crutches*. And my Message is to tell thee, That he expects thee at this Table to Sup with him in his Kingdom, the next Day after *Easter*: Wherefore prepare thy self for thy Journey.

Then

Then he also gave him a Token that he was a true Messenger, saying, *I have broken the Golden Bowl, and hoſed the Silver Cord.*

After this Mr. *Ready-to-halt* called for his Fellow Pilgrims, and told them, ſaying, I am ſent for, and God ſhall ſurely viſit you alſo. So he deſired Mr. *Valiant* to make his Will. And be- cauſe he had nothing to bequeath to them that ſhould ſurvive him, but his *Crutches*, and his *Good Wiſhes*, therefore thus he ſaid: *Theſe Crutches I be- queath to my Son that ſhall tread in my Steps, with an hundred warm Wiſhes, that he may prove better than I have been.*

Then he thanked Mr. *Great-heart* for his Conduct and Kindneſs, and ſo addreſſed himſelf to his Journey. When he came to the Brink of the River, he ſaid, Now I ſhall have no more need of theſe *Crutches*, ſince yonder are Chariots, and Horſes for me to ride on: The laſt Words he was heard to ſay, was, *Welcome Life.* So he went his way.

After this, Mr. *Feeble-mind* had Tidings brought him, that the Poſt ſounded his Horn at his Chamber Door. Then he came in, and told him, ſaying, I am come to tell thee that thy Maſter hath need of thee; and that in a very little Time thou muſt behold his Face in Brightneſs: And take this as a Token of the Truth of my Meſſage: *Theſe that look out at the Windows, ſhall be darkned.*

Then Mr. *Feeble mind* called for his Friends, and told them what Errand had been brought unto him, and what Token he had received of the

*He makes
no Will.*

Truth of the Message. Then he said, since I have nothing to bequeath to any, to what Purpose should I make a Will: As for my *Feeble-mind*, that I will leave behind, for that I have no need of it in the Place whither I go; nor is it worth bestowing upon the poorest Pilgrims: Wherefore, when I am gone, I desire that you, Mr. *Valiant*, would bury it in a Dunghill. This done, and the Day being

*His last
Words.*

come in which he was to depart, he entered the River as the rest: His last Words were, *Hold out Faith and Patience*. So he went over to the other Side.

When Days had many of them passed away, Mr. *Despondency* was sent for; for a Post was come, and brought this Message to him; *Trembling Man. these are to Summon thee to*

*Mr. Despondency's
Summon.*

be ready with the King by the next Lord's Day, to shew for Joy, for thy Deliverance from all thy Doubtings.

And, said the Messenger, that my Message is true, take this for a Proof. So he gave them a *Grass-hopper* to be a Burden unto him. Now

*Ecclef.
21. 5. His
Daughter goes
sep.*

Mr. *Despondency's* Daughter, whose Name was *Mach-afraid*, said, when she heard what was done, that she should go with her Father. Then Mr. *Despondency* said to his Friends, myself and my Daughter, you know what we

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we have been, and how troublesomely we have behaved ourselves in every Company. My Will, and my Daughter's is, That our Desponds and slavish Feats, be by no Man ever received, from the Day of our Departure, for ever; for I know, that after my Death they will offer themselves to others. For, to be plain with you, they are Guests which we Entertained when we first began to be Pilgrims, and could never shake them off after. And they will walk about, and seek Entertainment of the Pilgrims; but, for our Sakes, shut the Doors upon them.

When the Time was come for them to depart, they went up to the Brink of the River. The last Words of Mr. Despondency, were, Farewel Night, Welcome Day. His Daughter went through the River Singing, but none could understand what she said.

Then it came to pass, awhile after, that there was a Post in the Town, that enquired for Mr. Honest. So he came to his House where he was, and delivered to his Hands these Lines:

Thou art commanded to be ready against this Day Seven-night, to present thyself before thy Lord, at his Father's House. And for a Token that my Message is true, All the Daughters Musick shall be brought low. Then Mr. Honest called

for his Friends, and said unto them, *I die, but shall make no Will.* As for my Honesty, it shall go with me; let him that comes after, be told of this. When the Day that he was to be gone was come, he addressed himself to go over the River. Now the River, at that Time, overflow'd the Banks in some Places;

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Places; but Mr. Honest in his Life-time had spoken

to one Good Conscience to meet him there, the which he also did, and lent him his Hand, and so helped him over. The last Words of Mr. Honest were, *Grace Reigns*: So he left the World.

After this it was noised abroad, that Mr. Valiant-for-Truth was taken with a Summons by the same

Post as the other; and had this for a Token that the Summons was True, *That his Pitcher was broken at the Fountain*: When he understood it, he

called for his Friends, and told them of it. Then, said he, I am going

to my Father's, and tho' with great Difficulty I got hither, yet now I do not repent me of all the Trouble I have been at to arrive where I am. My Sword I give to him that shall succeed me in my Pilgrimage, and my Courage and Skill to him that can get it. My Marks and Scars I carry with me, to be a Witness for me, that I have fought his Battles, who now will be my Rewarder. When the Day that he must go hence was come, many accompany'd him to the River Side, into

which as he went, he said, *Death, where is thy Sting?* And as he went down deeper, he said, *Grave, where is thy Victory?* So he passed over, and all the Trumpets sounded for him on the other Side.

Then there came forth a Summons for Mr. Standfast. This Mr. Standfast was he that the Pilgrims

found upon his Knees in the *Enchanted Ground*. And the Post brought it him open in his Hands. The Con-

tents

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tents whereof were, *That he must prepare for a Change of Life, for his Master was not willing that he should be so far from him any longer.* At this Mr. Standfast was put into a Muse: Nay, saith the Messenger, you need not doubt of the Truth of my Message; for here is a Token of Eccl. 12. 6. the Truth thereof, *Thy Wheel is broken as the Cistern.* Then he called Mr. Great- to him Mr. Great-heart, who was heart. their Guide, and said unto him, Sir, although it was not my Hap to be much in your good Company in the Days of my Pilgrimage, yet since the Time I knew you, you have been profitable to me. When I came from Home, I left behind me a Wife, and five His speech small Children; let me intreat you, to him. at your Return, (for I know that you go and return to your Master's House, in Hopes that you may be a Conductor to more of the Holy Pilgrims) that you send to my Family, and let them be acquainted with all that hath, and shall happen unto me. Tell them moreover of my happy Arrival at this Place, and of the present late blessed His Errand Condition that I am in. Tell them to his Family. also of *Christian* and *Christiana* his Wife, and how she and her Children came after her Husband. Tell them also of what a happy End she made, and whether she is gone. I have Little or Nothing to send to my Family, except it be my Prayers and Tears for them; of which it will suffice if you acquaint them, if peradventure they may prevail.

When Mr. Standfast had thus set Things in Order; and the Time being come for him to haste him away, he also went down to the River. Now there

there was a great Calm at that Time in the River ; wherefore Mr. *Standfast*, when he was about Half-way in, stood a while, and talked to his Companions that had waited upon him thither : And he said :

This River has been a Terror to many ; yea, the Thoughts of it also have often frightened me ; now

His last Words.

Jos. 3. 17.

methinks I stand easy, my Foot is fixed upon that on which the Feet of the Priests that bare the Ark of the Covenant stood, while *Israel* went over this *Jordan*. The Waters indeed are to the Palate bitter, and to the Stomach cold ; yet the Thoughts of what I am going to, and of the Conduct that waits for me on the other Side, doth lie as a glowing Coal at my Heart.

I see myself now at the End of my Journey ; my *Troublesome Days are ended*. I am going to see that Head that was Crowned with Thorns, and that Face that was spit upon for me.

I have formerly lived by Hear-say and Faith ; but now I go where I shall live by Sight, and shall be with him in whose Company I delight myself.

I have loved to hear my Lord spoken of ; and where-ever I have seen the Print of his Shooe in the Earth, there I have coveted to set my Foot too.

His Name has been to me as a *Civet-Box* ; yea, sweeter than all Perfumes. His Voice to me has been most sweet ; and his Countenance I have more desired than they that have most desired the Light of the Sun. His Words I did use to gather for my Food, and for Antidotes against my Faintings. He has held me, and hath kept me from mine Iniquities ; yea, my Steps have been strengthened in his Way.

Now, while he was thus in Discourse, his Countenance changed, his *Strong Man* bowed under him ; and after he had said, *Take me, for I come unto thee*, and ceased to be seen of them.

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But Glorious it was to see, how the Open Region was filled with Horses and Chariots, with Trumpeters and Pipers, with Singers, and Players, on Stringed Instruments, to welcome the PILGRIMS as they went up, and followed one another in at the Beautiful Gate of the City.

As for *Christiana's* Children, the Four Boys that *Christiana* brought, with their Wives and Children, I did not stay where I was till they were gone over. Also since I came away, I heard one say they were yet alive, and so would be for the Increase of the CHURCH in that Place where they were, for a Time.

Shall it be my Lot to go that Way again, I may give those that desire it, an Account of what I here am silent about ; mean time, I bid my Reader,

FAREWELL.

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F I N I S

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